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THE

CHRISTLESS NATIONS

BY

BISHOP J. M. THOBURN, D.D.

A SERIES OF ADDRESSES ON CHRISTLESS NATIONS AND KINDRED SUBJECTS DELIVERED AT SYRACUSE UNIVERSITY ON THE GRAVES FOUNDATION, 1895

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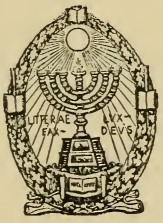

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PREFACE.

A RETURNED missionary who attempts to speak on the general subject of missions quickly discovers that most of his auditors expect him to give some account of his own special work, or of his personal observations on the mission field, and it may even happen that a hint will be conveyed to him that it would be better to leave to others the discussion of missionary policy and principles and confine himself to his own more legitimate task. In other words, the missionary is expected to be a reporter only, and not aspire to the higher privileges of the editor's chair. The following lectures were prepared with a full knowledge of the peculiar standard by which such addresses are judged; but having had not only a long experience abroad, but a very wide view of the missionary situation as it is to-day in the United States, I did not feel at liberty to choose narrow, even though more popular, topics. I am profoundly, and even painfully, convinced that the Christians of America do not so much need more information from the mission field as a willingness to obey the commandment of the ascending Saviour, a commandment so long

and so grievously neglected. I have no longer any doubt concerning the possibility of victory in the field abroad, but the Church at home is not prepared for victory, and has little thought of trying to utilize it when it comes.

The Christians of the present generation, especially in England and America, are face to face with the most startling responsibility which any Christians have ever borne. They are not meeting this responsibility; they do not realize what it means. They should, by all means, gather all possible information concerning the foreign field, but in the meantime let them study their own relation to the work. The present demand upon the home Churches may be considered heavy enough by some, but it is trifling when compared with the demands which will soon come from the other side of the globe. God assures us that our claim upon him, unspeakably great before, becomes still more enhanced after we become his reconciled children. By the same rule our missionary obligations do not cease when the Hindu or the Buddhist becomes a Christian ; they only become permanent. The time is very near when converts will be added in India at the rate of one hundred thousand a year, and twenty-five thousand a year in China. When that time comes Christian sympathy will flow out to those newborn thousands in an ever-widening and ever-deepening current, and the missionary enterprise will assume a new phase undreamed of before.

Farseeing Christians perceive that America is destined to be, in a broad and yet very true sense of the word, the great missionary nation of the world. It will be her peculiar mission in history to Christianize and elevate all the nations of the earth. The great movement which was inaugurated about a century ago will assume immense proportions as the years go by, and fifty years hence will probably be one of the greatest movements on the globe. We should study such a movement carefully and prayerfully, and ponder well our own relation to it. If we may venture to hope that God has, in the multitude of his tender mercies, "winked at" the past inattention and disobedience of his Church in neglecting her commission to evangelize the nations, such a hope can hardly be indulged in the future. The providential tokens are too many, the calls are too loud and too constant, the Spirit's promptings are too clear and too universal to permit us to disobey longer without incurring guilt before both heaven and earth.

While the following lectures deal somewhat freely with what might be called the home aspects of the missionary enterprise, the foreign work is by no means passed over in silence. The work is one, and the workers at home and abroad are bound together by inseparable interests. New questions are coming to the surface in the foreign field, some of which are briefly discussed, while questions of policy of long standing receive the attention which they have long merited.

Missionary work has its own peculiarities, but after all it does not differ so very widely from ordinary Christian work. It is, for the most part, ordinary Christian work under extraordinary conditions. Hence the reader of the following pages may find occasional hints which may possibly be of some value in the ordinary home field. A returned missionary who once gave a lecture before the students of a theological seminary was told by one of the professors that his remarks could not have been better adapted to the wants of the students present if prepared with sole reference to their future work in the United States. In the hope that some of God's workers at home and abroad may profit by these hastily prepared lectures, the manuscript has been placed at the disposal of the authorities of the University.

Syracuse, N. Y., May 2, 1895. J. M. T.

SYLLABUS.

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THE CHRISTLESS NATIONS.

THE CHRISTLESS NATIONS,
AND
OTHER ADDRESSES.

THE CHRISTLESS NATIONS.

SOME years ago an elderly minister who wished to devote his latest years to the advocacy of the missionary enterprise asked me what, in my opinion, was the strongest plea for missions which could be presented to intelligent persons in Christian lands. He had just been surprised and almost startled by hearing me say that it was a mistake to suppose that a faithful portrayal of the moral state of heathen nations was the surest way to enlist the sympathy and aid of Christians in America, and he even seemed a little perplexed by my willing testimony in favor of some praiseworthy virtues which I had found among the people of India. It is too often assumed that Paul's terrible arraignment of heathenism as it existed in some parts of the Roman empire, and es-

pecially in Rome itself during the first century, must serve as an accurate description of the moral state of all non-Christian nations in all ages of the world. This, however, is a great mistake; and even if it were true it would not constitute a healthy basis for an appeal in behalf of an immediate and determined effort to evangelize the world. Various motives might fairly enough be appealed to in such a case and a multitude of facts cited to show how much all nations need the blessings which only the Gospel can bestow; but if asked to state in few words what it is which makes the condition of the non-Christian nations most deplorable, and at the same time places all Christian nations under the strongest obligations to help them, I should simply say that such nations are, as Paul reminded the Ephesian Christians that they had once been, "without Christ." It is not that they have never heard of his name, that they have never felt the influence of what we call Christianity, that they have never been brought into contact with Christian institutions or Christian civilization, but that Christ is not personally known to them, is not among them in the sense in which he promised to be with his people for evermore, and that they are deprived of all the unspeakable privileges which those

who enjoy personal fellowship with him so freely receive.

CHRIST STILL ON EARTH.

The personal presence of Jesus Christ among his living disciples is the greatest fact in the religious world to-day. It is not so much a great truth as a great fact, around which the leading truths of the Christian system gather, and on which they must always largely depend when presented to an unbelieving or doubting world. Nothing could have been more explicit than our Saviour's farewell assurance to his disciples that he would be with them always, or than his earlier promise that he would be present in every assembly of his people, even though the number should not exceed two or three. This promised presence was not to be visible, but it was to be none the less personal and real. In his farewell discourse our Saviour comforted his disciples with the assurance that after a brief separation he would return to them again, and, while invisible and unknown to the world, would be manifested as a living presence to his own, with whom he would establish a fellowship never to be broken. In harmony with these teachings we find the early Christians familiar with the idea as well as with the experience of

companionship with the risen Son of God. They did not merely believe on him—they knew him. When Paul was defending his ministry among the Galatian Christians he appealed to the time when it pleased the Father to reveal his Son to his inner consciousness, and when, in old age, he was about to depart he was able to say in holy, confident triumph, "I know whom I have believed." He had been stopped in his blind career by this same Jesus on the Damascus highway; he had seen him in vision in the temple; had been commissioned by him to go far hence to the Gentiles; and again, in the tower of Antonia, when an infuriated multitude clamored for his blood, this same Jesus had spoken to him and told him how he must yet bear witness in imperial Rome.

The apostle Paul was an exceptional man, but in knowing his risen Lord and walking in fellowship with him his happy lot was only exceptional in some of its peculiar phases. Millions of living Christians are to-day able to bear witness to a personal knowledge of Jesus Christ. As in the case of Paul this knowledge is sometimes subjective and sometimes objective. To most there seems to be a mystical, and yet very clear and personal, manifestation of Christ to the inner consciousness. The

awakened sinner seeks a Saviour, hears of Jesus, believes the testimony, and emerges into light. His sins vanish, his darkness flees away, and he discovers a newborn love in his heart for the Saviour in whom he has believed. He does not pause to analyze his thoughts, but he is conscious in his heart of hearts that he loves Jesus Christ as a divine Saviour. Very soon, possibly at the same moment, he discovers that he loves God as his heavenly Father. He knows nothing of theology, has never given a thought to the subject of the Trinity, but he opens John's gospel and reads, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." The new disciple finds that the promise given at the beginning has been verified in his own experience. He knows God as his Father and Christ as his Saviour, both being revealed to him by the Holy Spirit. This personal Saviour is sometimes recognized as an inner manifestation, made, as it were, in the very holy of holies of the believing heart; but oftentimes it is more like the outward presence of a companion or guide. The experience of the two brethren walking out to Emmaus at eventide is often repeated in our day. The risen Lord may come as a loving friend, or he may pass on

before as a faithful guide, or he may assume the form of a victorious leader; but in every case the distinctive fact which we need to note is that he lives among his own, knows them and is known of them, and through them carries forward his great designs concerning the future of the human race.

FOUND ONLY AMONG HIS OWN.

Just here, however, we are confronted by a most momentous question. If the world's Messiah is in very deed alive and present in our world, is his presence confined to those regions where his disciples are found? Is he not the rightful sovereign of all the world, and did he not assure his followers that all power in earth and heaven had been given into his hands? In what sense, then, can we say that whole nations are without Christ?

As heir to all things in earth and heaven, and as the disposer of human affairs, our Saviour, Christ, is no doubt in this world to-day; and we do well to reflect that he who walked about among the villages of Galilee is to-day walking about among the nations, disposing of crowns and thrones according to his sovereign will, guiding in all the events, great and small, which take place among men, and causing all things to work together so as to

hasten the consummation of his great purpose to make all the kingdoms of this world his own. But as the world's Saviour he is found only with his own. We need not pause to ask why this is so, but we cannot give too earnest heed to the startling fact that since the day of Pentecost Jesus Christ has been made known to the world only through the medium of his own disciples. He may go before them, may prepare the way for them, as in the case of Cornelius, but the disciple and the Master are inseparable in the ordinary administration of the Master's work. He has chosen us as coworkers with himself, made us his visible representatives among men, and assured us that we shall do his work if we are careful to do his will and work in his name. The disciples of to-day differ from those who walked in visible fellowship with Jesus in Galilee in that they are more highly favored than the first disciples. The latter walked and talked with the Master, shared his power, and at times performed wonderful works in his name; but they labored under all the limitations which time and place imposed. The Saviour could only be present in one place at a given time, could only minister to one group of disciples, and could only engage in one particular undertaking. But under the present dispensation the Spirit re-

veals his personal presence in a million hearts or a million homes at the same moment. There is no limit to his "wheresoever" save the condition that living disciples must command his presence; but this condition, bound up as it is in his first great commission, is invariable in all climes and all ages.

We are thus brought face to face with the startling fact that on the disciples of Jesus Christ rests the responsibility of giving Christ to the nations which as yet do not know him; but before considering the full measure of this responsibility it may be well to take a glance at the condition of those most unfortunate multitudes who belong to what might be called the Christless nations. In losing the knowledge and personal presence of Christ what else do these nations lose? What has this presence been worth to us or to the nation to which we belong?

WHAT IS THE LOSS OF NON-CHRISTIANS?

In the first place, those who are without Christ lose his personal ministrations. The Jesus who meets his people invisibly to-day is the same Jesus who journeyed with them in visible form in the days of his humanity. There was only one Bethany in Judea, but every village in a Christian land becomes a

Bethany in our more favored day. There was only one Nain in Israel, but the Man of Nazareth now stands waiting to meet and comfort every funeral procession which wends its mournful way to the village cemetery. That which was exceptional in Galilee has become universal in Christendom. The risen Son of God waits to enter every abode of poverty, to shed light upon every darkened home, to comfort everyone that mourns, to walk serenely upon the waves of every stormy sea, to rescue every endangered soul, to lift up the fallen, to strengthen the weak, to reclaim the erring, to turn despair into hope, darkness into light, and out from the very shadow of death itself to bring a life radiant with immortal joy. We thus see that the nations have more at stake than a mere question of fact concerning the resurrection of Christ. If Jesus lives at all he lives to minister to the most needy of the human race, and every community which has failed to receive him is daily and hourly losing blessings compared with which every other form of earthly good is but worthless dross.

In the next place, we are to remember that Christ lives and works among men in the person of his disciples. Every true believer bears the name of his Master, and is solemnly reminded that he cannot gain access to God's

mercy seat in any other name. He is made a child of God, a member of the heavenly family in which God is the Father and Jesus Christ the Elder Brother. As such he becomes heir to all that the Elder Brother inherits; he bears his spiritual image, and in an important sense shares his mission. As it was a part of the Master's mission to manifest God, so it became a most important part of the disciples' mission to manifest Christ to men; and as the Master lived to save the perishing, and to minister in every possible way to the wants of those in need, so the disciple, if true to his calling, will ever be found absorbed in doing the same kind of work. For such a life, or rather for such a mission, he receives a special call and a special anointing; and he goes forth to bear his part on the busy stage of life upheld by the promise that he shall not only do the works of his Master, but even greater works than any which the people of Galilee and Judea ever witnessed. We thus see how it happens that an immense multitude of Christian men are blessing the world by their active work and silent influence to-day. Their presence and their usefulness are owing solely to the fact that Christ is with them. The world does not know and cannot understand how much it owes to these disciples. Each

one is a glowing light in the midst of dense darkness. They are truly the salt of the earth, the one conserving element in the midst of corrupting agencies of a thousand kinds. They are the helpers of universal humanity, and many of them show such power in grappling with the powers of evil, such courage in facing danger, such hope in battling against despair, and such divine resources in saving the sinning and the perishing, that even worldly men often feel constrained to admit that they are supported and directed by a power and wisdom which must come from above.

THE INFLUENCE OF CHRISTIANITY.

The presence of Christ in a Christian nation is still further attested by what is sometimes called the "influence of Christianity," which is but another name for the influence of a personal Christ. There is nothing tangible about this influence, nothing that can be formulated in either figures or words, and yet it is felt everywhere. It is found embodied in the spirit of every code of laws in Christendom; it is exhibited in the constantly increasing eleemosynary institutions of all kinds; it pervades the literature of the day; it animates every reform movement; it softens the rough hand of war; it refines and

ennobles civilization, and, in short, seems to permeate the very atmosphere with a healthful spirit of life and hope. Childhood becomes sacred wherever the story of the Babe of Bethlehem is known. Womanhood becomes ennobled wherever the history of Mary of Bethany, or of Mary of Magdala, or still more of Mary of Bethlehem, has been told. The poor are moved by new aspirations, and humanity seems animated by new hopes. Wherever the name of Jesus Christ has been carried man has learned how to open the prison house of despair and to see light beyond the darkness of the grave.

This invisible and yet wonderfully pervasive influence has been strikingly illustrated in the astonishing political transformation which Japan has experienced during the past forty years. Alone among all non-Christian peoples the Japanese have freely accepted Christian ideas and, to a great extent, Christian institutions, and have thus made a great stride in the direction of Christian civilization, although not yet formally accepting the Christian religion. The result is marvelous beyond anything yet witnessed in human history. Of all non-Christian peoples it may be said that, since the beginning of our era, at least, none of them have, without external aid, been able

to make any advance in the arts of civilization, none have been able to display the slightest inventive genius, and none, except a very small minority, have been able to rise above the low level of grinding poverty. Century after century passes without a single invention, no matter how simple, among one half the human race. Century after century passes only to witness the gradual but steady and relentless subsidence of the masses of people into utter poverty and wretchedness. Christ among men is not only the hope of immortality to mankind, the eternal pledge of a better life than that of earth, but he is the hope of the industrial world, of the social world, and of the intellectual world. Without him the nations have no better future than their dismal past, and all hope of future progress may as well be dismissed from the thought of the world. In whatever direction we turn we are met with ever-increasing proofs that our world has great and urgent needs which only can be met in the presence of the Saviour of men.

TEN HUNDRED MILLIONS WITHOUT CHRIST.

These and other considerations of like character will no doubt bring very vividly before the mind of a Christian believer a sense of the unspeakable loss of those who are born

and grow up without Christ; but, after all, the strongest appeal of this kind is that which is made to our own hearts as individual Christians, What is Christ to each of us to-day? What has he been to us since we have personally known him? What was his presence with our parents worth to our childhood? Where and what would we as individuals have been to-day had we never found him? What would our lives be to-day if Christ were taken out of them? What would this world be to us, what would life be to us, what would our future be, if we were suddenly and completely bereft of our Saviour, Christ? What would existence be to us if thus bereft? It would be day bereft of the sun, and night disrobed of stars. To take Christ away from a believer is to take light and joy out of the heart and sweetness and peace out of the life. And yet this is the lot of uncounted millions of our race. We may say, it is true, that they are unconscious of their loss; but this does not change the facts as God reveals them to us, or lessen our responsibility in the slightest degree.

It has been estimated that there are ten hundred million human beings in the world who, so far from knowing Christ as a personal Saviour, have as yet never even heard

his name. Ten hundred millions of human beings without Christ! The very thought of such a multitude of souls groping in darkness is overwhelming; and yet the mind fails to grasp the full import of the words. It has been said that no millionaire ever comprehends the full extent of his wealth after it passes the million-dollar line. The figures express a certain numerical statement, but to the mind there is only an array of figures, an arithmetical expression instead of a clear perception of distributed values. We cannot take in at a glance this vast multitude of Christless men and women; but we may possibly gain a clearer view of the almost endless throng by looking at them in detail. Let us, for instance, take up a position where all these millions can pass before us with military precision. Let them be formed in ranks with thirty abreast, and let them pass before us with rapid step, so that thirty shall pass every second. I take out my watch and note the ticking away of sixty seconds; eighteen hundred persons have passed by. I watch the minute hand till sixty minutes are gone; one hundred and eight thousand more have passed. I stand at my post and watch the ceaseless tread of the passing thousands till the sun goes down, till midnight comes, till dawn and sunrise come

again, and there is never a second's pause. Another day and another night go by; the days lengthen into weeks; the thousands have long since become millions; but there is still no pause. Summer comes, with its sunny days, to find the long procession marching still. The flowers of summer give place to autumn's frosts, and a little later the snow of winter is flying in the air; but morning, noon, and night we hear the awful tread of the passing multitude. Spring comes round again; a year has passed, and yet not for one moment has that procession ever paused. "Will that awful footfall never cease?" some one asks. We take a glance out to see how many yet remain, and find seventy-five millions patiently waiting their turn! That is a faint attempt to grasp the meaning of our words when we speak of ten hundred million human beings.

MERELY NOMINAL WORK WILL NOT DO.

We sometimes hear it said that the great commission to proclaim the Gospel to all nations has been almost completed, and good men and women may be seen even now gathering outside the closed gates of Thibet, eager to enter at the earliest possible moment and preach the Gospel to the last remaining nation which has not yet heard its joyful sound. God

forbid that I should say a word to disparage either the spirit or the work of these earnest men and women, one of the most daring of whom is working under my own superintendence; but as Christians we must not deceive ourselves. Thibet is by no means the only nation to which the Gospel has not been preached. A nation is not reached when one or more men preach in a given place, nor does the mere proclamation of a message of truth constitute the Gospel so long as Christ is not made known to the people. A nation is reached when the people of the nation are reached, and not when a certain territorial line is crossed. I have over and over again found villages within but a few miles of prosperous mission stations in which not a single person could be found who knew anything of Christ or had even heard his name. The prophets in old time were always most explicit in recording God's precious words of promise, and the preaching which they foretold had nothing of a perfunctory character about it. They looked forward to a time when all kingdoms, and nations, and peoples, and kindreds, and tribes, and languages should receive God's word and serve the coming King; and we dare not limit promises so full of hope to the Church and the world.

We should remember, too, that the word "nation" does not always mean a political division of the world. We may often find nations within nations. India is the oldest of modern mission fields, and yet its tribes and peoples and castes, among whom Christ is still unknown, are numbered by the hundred. It will not do to reckon India as simply one of the nations of the earth, and then calmly to assume that we have done our full measure of duty to her in that the Gospel is proclaimed in many places and in many tongues throughout her extended borders. Only a year ago I had my attention drawn to an extensive region lying to the eastward of the Central Provinces, composed, for the most part, of a group of small native States, and said to be wholly destitute of missionary labor. After careful inquiry I asked three experienced missionaries to make a tour of exploration through that part of the country and report the result of their observations. They did their work carefully and thoroughly, and in due time reported to me that they had found six millions of people to whom no messenger of the risen Saviour had ever gone. The whole region was as destitute of Christian privileges as it had been when Jesus gave the great commission to his apostles; and among these neglected

millions were petty kingdoms, different tribes, separate castes, and diverse tongues, all included in the old-time promises, and yet all destitute of the Gospel, which must be carried to the whole human race. A careful search in other lands would no doubt lead to similar discoveries. There can be no doubt that the sad fact confronts us that the evangelization of our world, so far from being nearly complete, has hardly passed its initial stage. The mighty task can be done, must be done, and done quickly; but we must not try to persuade ourselves that it is already nearly complete.

BEARING CHRIST TO THE NATIONS.

Having thus briefly considered the unspeakable loss of the earth's teeming millions who are without Christ, let us try for a moment to obtain a clear view of our personal responsibility, or, perhaps it would be better to say, of our transcendent privilege, in being commissioned to convey God's great gift to these destitute nations. It is not that we are to send Bibles across the sea, or that we are to send a certain number of men to preach what is called "the Gospel," but rather that we are placed under a solemn obligation to carry Christ himself to those who know him not. When Jesus fed the multitude it would have

been as easy for him to have had the bread conveyed by invisible hands to the hungry people as it was to multiply the loaves; but a lesson was to be taught to his disciples of all ages, the full significance of which should never be overlooked. The bread had to be distributed by human hands, and the incredulous disciples were taught, in a manner never to be forgotten, how the divine and the human are made to cooperate in feeding a famished world with the bread of life. The scene upon the grassy hillside was to be reenacted a million times as the ages passed by. Other multitudes were to be found, worn and weary and ready to perish, and other disciples were to go to their help with, not the bread that perisheth, but the living Son of God, the ever-blessed One typified by the ancient manna.

Some of you still remember how, in the sad days of our civil war, we used to sing Mrs. Howe's "Battle Hymn of the Republic." As the hymn was printed and reprinted all over the country it so happened that one word became involved in doubt, and thus, while some were singing,

"In the beauty of the lilies Christ was born across the sea,"

others would say,

"In the beauty of the lilies Christ was *borne* across the sea."

In a song so highly poetical it is possible to admit either word; but, whatever the true rendering of the words may have been, we are able in our missionary era, not only in poetic phrase, but in sober prose as well, to conceive of our Saviour being borne on many a bark to distant climes as the companion of devoted messengers who go forth in his name. Every ship which carries a band of missionaries contains an invisible pillow for the head of the unseen Master. The timid maiden who leaves her village home in obedience to the Spirit's prompting, and goes forth to teach a few of the world's forsaken outcasts how to find and serve their heavenly Father, bears with her in holy companionship the Saviour of men, the King of all nations, and the Sovereign of all realms. This, and nothing less than this, is what every true missionary is called upon to do, and this is what scores upon scores are actually doing to-day.

As we think of the character which the missionary's work thus assumes we cease to think of duty; we almost forget the word and become absorbed in the thought of the transcendent privilege which is thus set before us. As we would take a physician to the sick or dying, a guide to the belated and wandering, a comforter to the sorrowing, a teacher to the igno-

rant, a friend to the friendless, or a helper to the helpless, so are we commissioned as Christians to go out to every needy tribe and nation, taking with us One who is able and infinitely willing to receive every member of the human race and supply every form of human need. We cannot all go, it is true, but every missionary who goes abroad does so in the name of those who send him, and we all alike are thus permitted to bear a part in the most glorious work which God has ever put within the reach of human beings. Perhaps nothing in all God's plans for the human race is more mysterious than the fact that this unspeakable power, this hallowed privilege, has been intrusted to mortals. Angels celebrated the advent of Jesus to earth, angels ministered to him when among men, angels proclaimed his resurrection, and angels hover around every scene of his active work in our world still; but not to angels, but to men, is it given to introduce him to the sinning, suffering, and sorrowing children of humanity, and thus achieve the highest possible ministry in which men or angels can engage in a world like ours.

OUR PRIVILEGE SLIGHTED.

With such a ministry set before us, a ministry which angels might covet, with the doors

of nearly all nations thrown wide open to invite our entry, with the Spirit, the word, and the providence of God alike urging us forward, it would be but reasonable to expect to see a great missionary movement going forward in all Christian lands. There surely ought to be no room for doubt or hesitation here. From the doors of every Christian nation the glad messengers of Christ ought to be seen hastening forth, bearing in their earthen vessels the precious treasure of the divine presence. But when we look around us what do we see? Almost every possible form of Christian work is put forward as a substitute for that which takes precedence of all other obligations. One stands forth to plead for the city "slums" (pardon me for using the word, but it has become current, and has no present equivalent), another advocates the claims of our foreign immigrants, a third tells of want and suffering on the frontier, a fourth represents the wants of the illiterate colored population, while a dozen of other voices are heard in behalf of as many other blessed enterprises, all good and deserving in their way and in their proper place; but no one of them, nor all of them put together, can take precedence of the one great work which our risen and ascended Lord intrusted to his disciples, the supreme and

paramount duty, binding upon all Christians in all ages, to make him known to those who have no knowledge of him. Christianity is utterly inconsistent with its own claims so long as it fails to comprehend the urgency of its own mission on earth or pauses in its onward march to complete details which are hindered rather than helped by the mistaken policy which their promoters adopt.

It often makes me feel sad and almost faint of heart when I hear intelligent and devoted Christians calmly excuse themselves from any obligation to support the efforts of the Church to evangelize the heathen world. "I think," says one, "that I can do more good in this, that, or the other way. I am not very sure about foreign missions. I think my duty lies nearer home." Now, substitute for the term "foreign missions" Jesus Christ, and see how it will sound. Try to realize, even for a moment, what it is to assume that great nations, that hundreds of millions of our fellow-men, can be left century after century without Christ, without a knowledge of God, without a hope of immortality, while we are making desultory efforts to perfect the work which our Saviour in his infinite mercy began in our own land in the days of our fathers—try, I say, to realize what this really means, and soon it

will begin to seem as if a veiled spirit of daring atheism were invading the Church of Christ. No form of unbelief or error is so pernicious as that which is elaborately illustrated in the practical life of Christian men and women. Better teach and preach the doctrine of a limited atonement than limit the effects of Christ's universal atonement by our deliberate refusal to make him known to those for whom he died. Better deny the mission of Christ to earth than resolutely to adopt and defend a policy which must, for many long centuries, shut off two thirds of the race from even a knowledge of his name. It cannot be said too often or too emphatically that as Christians we have little to fear from men of Mr. Ingersoll's class. Such men do harm, no doubt; but they avow their purpose, they work openly, and they use no concealed weapons. It is better to deny Christ in express terms than solemnly to avow our belief in him and yet practically deny him by discrediting his work, limiting his mission, putting territorial limits to his love, and deliberately and persistently ignoring the terms of his farewell commandment to his apostles, and through them to his disciples of all ages.

Let no one misunderstand me and suppose that I depreciate Christian work in its many

forms in our own and other Christian lands. God forbid that I should for one moment fall into the fatal error of thinking that one good cause can be built up by pulling down another. The work of God on earth assumes a thousand forms, and yet it is one work. To injure it at one point is to injure it at every point; and it is for this reason we need to give the more earnest heed to God's missionary call upon his people in all parts of the world. This call is in universal terms, it requires immediate obedience, it concerns the universal Church of God, and it cannot be disobeyed without causing serious injury to all forms of Christian work to-day. The surest and the best way to promote all forms of Christian work in Christian lands is to give effect to the great commission which takes precedence of every other obligation. The best way to help the work at home is to obey God by making Christ known to the nations which sit in darkness. In pleading for the Christless nations I am really pleading for this city, for this State, for all the States of the Union.

WHAT IS A CHRISTIAN NATION?

It will be said, no doubt, as it often is said, that our country is by no means Christianized as yet, and that we are in reality obeying our

Saviour's commission so long as we are engaged in bringing those who know him not to a personal knowledge of him. This raises the very practical question, What is a Christian nation? We have seen what is meant by a Christless nation, that is, one in which our Saviour is wholly unknown; but it is not so easy to define in exact terms what it is which entitles a nation to call itself Christian. Time will not admit of a full discussion of this question; but a few points of contrast will at least enable us to appreciate our advantages. Every man and woman in England and America who wishes to be guided to the world's Saviour can find a willing guide within a few minutes, or, at most, a few hours. Living Christians are met everywhere, and those who are willing and anxious to be led can always find some one who will be glad to lead them to the Saviour, as Philip led Nathanael. It is very different in non-Christian lands. Millions upon millions might ask for such a guide in vain. At the very worst here and there an individual may grope in darkness on our side of the globe, but on the other side we see the sad and startling spectacle of groping nations.

A few years ago a question was raised among certain missionaries in India concerning the boundaries of their respective mission fields.

It had been tacitly assumed that when a given field was occupied by one party of workers others should refrain from entering it; but in some cases misunderstandings occurred, and it became necessary to define the word "occupy." Some contended that if one or more missionaries established a station in a district containing a million inhabitants they occupied that field and should be left to evangelize the people in their own time and way; but others took a very different view and insisted that no occupancy should be respected unless a practical effort was made to plant out-stations at suitable points. In the course of the discussion which followed the most liberal proposal that was made was that a field should be considered open so long as provision was not made for placing at least one Christian within ten miles of every home in the district; or, in other words, the Christian workers should be so distributed among the people that no one need go more than ten miles from his home in order to find one. This proposal, however, did not meet with favor, chiefly for the reason that it seemed impossible to make such a provision for any known mission field. It seemed too much to hope that helpers and guides could be placed within reach of the people even if they were disposed to seek them.

But, unfortunately, they are not so disposed. The order of the Gospel is that we must go to the lost and perishing, not that we should wait for them to come to us. In times of famine hundreds of thousands of the poor people in India remain in their village homes and die of hunger, while camps for the free distribution of food are established within ten miles of them. Hunger and physical weakness seem to render them incapable of effort and indifferent to their fate, while in the case of many a journey of ten miles from home seems like setting out for a distant and utterly unknown country. If it is so hard to induce those who are ready to die to go away from home to obtain bread, what possible use is there in expecting those who are perishing for want of the bread of life to go ten miles from home to inquire concerning it? Now and then we meet with such cases, and as time passes they may become more frequent, but at best they will be exceptional. America and England are but imperfectly Christianized, it is true, but they have all the elements within them which are needed to complete the work, and in at least a relative sense they are now Christian nations; but in contrast with them the condition of the most favored of non-Christian lands is such as should move the deepest sym-

pathies of everyone who bears the image of Jesus Christ upon his heart. Now, as in the days of our Lord's ministry, it is enough for the disciple that he be as his Master, for the servant that he be as his Lord. The love of Jesus Christ for the human race is world-embracing; let ours be the same. Let us maintain the same attitude toward this momentous question that he maintains, and the unbelieving world will quickly begin to realize that Christianity is consistent with itself, and that Christians no longer dishonor the sacred name which they bear by refusing or neglecting to make it possible for all nations to crown him as both their Saviour and their King.

MISSIONARY POSSIBILITIES.

MISSIONARY POSSIBILITIES.

THE present time is opportune for a careful and candid discussion of the practical value of the great missionary movement. The second century of modern missions has recently opened, the sphere of missionary work has been immensely enlarged, young men and women are enlisting for service abroad in constantly increasing numbers, and the friends of the cause are becoming more and more importunate in their demands upon the public for pecuniary support. Under such circumstances it is certainly reasonable that we should be asked to show that money given for this cause is not spent for naught ; that young men and women who go to the foreign field do not, or at least need not, toil in vain ; and that success, in the highest and noblest sense of the word, may be achieved as certainly, and in as large measure, in the mission field as anywhere else in the wide domain of Christian effort. The missionary enterprise occupies very high ground, and after a century of heroic effort it certainly ought to be well able to show by accomplished results not only that it has achieved

success in the past, but that it enters upon its second century with greater possibilities within its reach than were dreamed of a century ago.

CAREFUL INQUIRY NEEDED.

A statement of the missionary possibilities which God is now setting before the Church is the more needed in view of the doubts which not a few avowed friends of Christianity have in recent years expressed with reference to the ultimate success of the enterprise. Canon Taylor, of England, may be taken as a fair spokesman of this class, and it must be admitted that he has many followers. His arithmetic is faulty, no doubt; and yet, when he compares the results thus far achieved with the gigantic task which has been taken in hand, it must be confessed that he makes out a strong case, and there is too much reason to fear that his presentation of the question has created serious misgiving in the minds of many sincere Christians. While admitting that some good is done, that a few idols are thrown away and a few heathen brought to Christ, thousands and hundreds of thousands of intelligent Christians are unable to see any promise of ultimate success in a work of such magnitude. Others, again, with hazy notions of Christianity and without any sympathy for the idea of a

common faith for our common humanity, regard the missionary enterprise as chimerical, if not worse, and do not dream of its ever making an impression of any importance on the world. Another class of doubters may be found among the supporters of missions themselves. Many who believe in the duty of sending missionaries to the non-Christian nations have yet but little hope or expectation of success in the work. They practically believe that while in this work all things are possible not many things are probable. They do not expect success, and some even think it wrong to look for it. "I have nothing to do with results," is practically the motto of thousands who find in these mistaken words a ready excuse for their want of success. The Christian worker has very much to do with the possible results of his labor, and in the great missionary field it is most important that the highest possibilities should be clearly set before him and kept constantly in view.

If it should seem to anyone that this is ignoring the rule of faith, or putting sight in the place which faith should occupy, I need only reply that faith should not ignore the ordinary laws of human intelligence. Unbelief is blind and works in the dark; but faith has a clear vision and loves the light. It is not the

work of faith to select a barren field, or to work in a wrong way, or to persist in a fruitless task, or to ignore the lessons of the past, or to refuse to see the tokens of the present. It would not have been an evidence of faith, for instance, if the disciples had refused to cast in the net on the right side of the ship, and had persisted in fishing at the spot where they had spent a long night of fruitless toil instead of obeying their Master and thereby making success assured.

The Church of Christ, standing as she does near the threshold of the twentieth century, needs the encouragement which an intelligent survey of her opportunities and possibilities cannot fail to give her. Faith is said to laugh at impossibilities, but this is only when seeing the promise of God. If we would stimulate the faith of the Christian world to-day, and thus prepare the way for a great advance throughout the world; if, in short, we would make the twentieth century the missionary century of the world's history, we should keep constantly in view the Saviour's great commission to make him known to all the nations, and also constantly call attention to the tokens of his presence in the world's great missionary fields of the present day. There certainly seems to be grave reason to fear that many of

the best friends of missions, including not a few leaders, are too easily satisfied with any measure of success, so long as it falls short of actual failure. For instance, one of the latest estimates of the results of the past century of missionary labor places the total number of communicants at 900,000, and adds the expression of a hope that the increase will ere long reach 50,000 a year. Taken by itself, this looks like success; but when we think of all Christendom being represented in this effort the result appears extremely meager, and it is not strange that many who are familiar with the glowing promises of God feel almost disheartened by such an outlook. But no one need feel disheartened. The results are better than they seem, while the possibilities of achieving greater results are within easy reach.

THE HOME SITUATION.

In taking a survey of these possibilities it may be best to begin at home. The initial step in the great undertaking is that of selecting and sending forth messengers of Christ to nations and peoples who do not know him; and it is just here that the enterprise often seems the weakest. The volunteers for service are increasing, but a large majority of those who offer are, for various reasons, found disqualified.

The contributions of the Churches are at best extremely moderate, and bear no proportion to the gigantic work which has been taken in hand. The cost of the work does not diminish with success, but, on the other hand, increases materially, and to many careful observers it begins to appear as if a deadlock had been reached and further progress rendered impossible. As a matter of fact, most of the great missionary societies of the world are able to do little more than hold their own. A majority of them are in debt, and but few signs of elasticity can be found in their finances. Under these circumstances it may seem untimely to try to show that greater things should be attempted; but it is for this very reason that I venture to begin at this point. If we consent to accept the present financial status of the leading societies as normal, if we abandon the hope of brighter days and of greatly enlarged resources, we may as well confess our failure and abandon all further thought of making Christ known to all the human race. But such a thought cannot be entertained for a single moment. So far from the resources of the Churches having been exhausted, they have hardly been touched. The methods employed in the past may have been found insufficient; the policy pursued may have been

unsound in some particulars; but the ability of the evangelical Churches not only to maintain the work as it is, but to double it, or even to increase it tenfold, can hardly be questioned.

In trying to form an estimate of the financial possibilities of the missionary situation as it is at the present day it is useless to take into consideration the mere ability of the present generation of Christians. If the question were one of ability only the problem would be solved in a second. The Christians of America alone are abundantly able to maintain enough missionary agencies of various kinds to complete the evangelization of the world before the close of the next century; but the practical question before us is not one of ability merely, but of willingness to give and of the best means to adopt in gathering up the offerings of God's people. It has been demonstrated over and over again that a tax so light as to be almost nominal laid upon all the evangelical Christians in the United States would not only suffice to maintain all the missionary work now in existence, but increase it two, ten, or even twentyfold. It would be easy to select ten professing Christians in the United States on whose productive property a tax of one per cent would yield enough revenue to double all the American missions in the world

and carry them forward in a state of high efficiency. But statements of this kind, while very suggestive, do not practically help us in the present discussion. The missionary cause has never become debtor to any serious extent to men of colossal fortunes. It has from the first been chiefly dependent upon the masses, including the poor and persons of very moderate means, and it is to the masses that we must now turn.

A STARTLING ILLUSTRATION.

If we take the Methodist Episcopal Church, with which we chance to be most familiar, as an illustration, we find a people who profess to believe in the missionary enterprise, whose missionary enthusiasm is easily stirred, and yet whose average annual contributions for each member do not exceed fifty cents per year. Such a discovery is more than disheartening, it is positively alarming. When we remember that many give most liberally, and that at the public collections but few donors give so little as fifty cents, the inference is unavoidable that the majority give absolutely nothing. It may be said, no doubt, that in many families there is only one purse-holder; but this ought not seriously to affect the average. What, then, is wrong? Where is the blame to be placed?

And when the actual is so humiliating what can be said for the possible?

For one, I cannot for a moment believe that there is no relief to the present strain. I have mingled with our people from the Atlantic to the Pacific, and have never found a congregation indifferent to the missionary enterprise. No other appeal so readily kindles the enthusiasm of the people, and no other meets with a more liberal response in the shape of freewill offerings. Perhaps more prayers ascend for the missionaries than for any other body of Christians in the world. The people are not indifferent. They are abundantly able to give twice as much as is now given, and a proposal to double the missionary working force of the Church would meet with an enthusiastic response. But enthusiasm alone can do very little. It can neither devise nor execute. It may even become a source of weakness if depended on too implicitly. Fifty years ago the plan was adopted by our missionary leaders of putting forth special efforts on a special occasion, once a year, in each leading church, and this plan is followed to the present day. Some of the meetings are very notable, and sometimes the collections are princely, but in the long run this policy must fail. It has all the defects of spasmodic effort; it often creates

a hurtful reaction; it accustoms the people to the notion that they cannot do their duty unless acting under the spur of a special stimulus; and it fosters the idea that the missionary cause is dependent on the leading churches and the more wealthy classes. The right policy, the only policy which can permanently succeed, must be one that enlists all the people in support of the cause.

A PRACTICABLE PLAN.

For the sake of continuing an illustration with which we chance to be familiar, let us look further at the present missionary situation in the Methodist Episcopal Church. The membership, including probationers, amounts to 2,680,000, but for the sake of easy computation let us put it at 2,500,000. Next let one half of these be deducted as nongivers, such as the very poor, young children, and those members of families in which the bad practice prevails of having one member give for all. We have still left a mighty army, 1,250,000 strong. Let us now divide these persons into eight classes, arranged as follows: First, let us set apart 500,000 who can give, at the least, a nickel every month. The aggregate gift of this class will be $300,000. Next, let us take 500,000 more who may be expected

to give ten cents each every month, and we are surprised to find their aggregate contribution footing up no less than $600,000. In the third class let us include those who can easily and freely give twenty-five cents a month, or three dollars a year, and let us include in this class 150,000 persons. Their aggregate offering will amount to $450,000. In the fourth class let us put 75,000 persons, and estimate their contributions at fifty cents a month, or six dollars a year. The total amounts to $450,000. In the fifth class we put only 15,000 persons, and assign them one dollar a month, or a total of $180,000. The next class is a very small one, only 5,000 persons, giving two dollars and fifty cents each, but making an aggregate of $150,000. The remaining 5,000 are divided into two classes of 2,500 each, giving respectively five and ten dollars each, and making an aggregate of $450,000. We have thus the following result:

500,000	at	$0.05 each monthly.....	$300,000
500,000	at	.10 each monthly.....	600,000
150,000	at	.25 each monthly.....	450,000
75,000	at	.50 each monthly.....	450,000
15,000	at	1.00 each monthly.....	180,000
5,000	at	2.50 each monthly.....	150,000
2,500	at	5.00 each monthly.....	150,000
2,500	at	10.00 each monthly.....	300,000
1,250,000			$2,580,000

These estimates are extremely low, and are only made after one half of the entire membership has been set aside as nongivers; but it becomes evident at a glance that if such a scale of giving could be adopted it would double the missionary income of the Church at a stroke, and open the eyes of the Christian world to possibilities of which very few persons have ever dreamed. But can such an estimate ever be realized? Has it any practical value? Is there any reasonable prospect, for instance, that the small sum of five cents a month can ever be collected from a vast multitude of five hundred thousand persons scattered all over the country?

This exact plan may not be found the best in all its details, but I am persuaded that we shall never see a healthy state of missionary finance until a determined and persistent effort is made to enlist the masses of the people in support of the cause, and to collect their offerings. It is a well-known maxim that taxes will not collect themselves, and the same is true of benevolent contributions. The average donor will not take the trouble to walk round the corner with his offering, but will pay it cheerfully enough if called upon at home. Just at this point we discover the great need of the hour. It is not givers so much as col-

lectors, men and women, and boys and girls, who will undertake the simple task of gathering up once a month the stated offerings of a given number of donors. In every church let such a staff of collectors be selected, and not only organized but drilled for the service, and the work will be done. The present plan of assigning the duty to overworked or possibly indifferent pastors, or to perfunctory committees appointed with the tacit understanding that no work shall be exacted from them, can never prove successful. It has been found a mistake to try to lay this responsibility upon the pastors as a merely incidental part of their many duties. The whole machinery should be constructed anew and the responsibility placed in the hands of persons who believe in the missionary enterprise and who feel personally called to support it. All this may require a little time, but three or four years ought to suffice to accomplish it.

DEMAND FOR WORKERS.

In the next place, let us consider the demand for additional workers. It can no longer be said, at least in an absolute sense, that the laborers are few; but comparatively they are still very few indeed. In the early days of the missionary movement it was thought necessary

to send out a man and wife for almost every non-Christian neighborhood; but that policy has been in a large measure given up, and now, in most of our great fields, the missionaries would be more than thankful if they could get one foreign missionary for each half million of the people. But to muster even this slender force would require a very large reinforcement from the home field, so large, indeed, that to many it will seem almost useless to discuss the question. But if the means can be found for a great forward movement in the foreign field it is certain that men and women can be found for every vacant place. They may not be found in a day, or, if found, may not be prepared to go abroad on a day's notice; but they can be enlisted and placed under drill, and can be sent to the front when fully prepared. The difficulty which has usually been experienced in finding young missionaries has been chiefly owing to the haphazard policy which has been pursued of picking up young men at short notice and hurrying them to the front without sufficient preparation. A systematic enlistment of young men and women, with a course of training suited to the wants of each candidate, would not only provide all the workers needed, but would greatly reduce the probabilities of failure after reaching the field.

THE WORLD'S GATES OPENING.

Turning now to the foreign field, we reach the point of chief interest in the minds of most persons who are studying the question of missionary possibilities. First of all, let me call your attention to the remarkable manner in which obstacles have been removed out of the way during recent years. Comparatively few persons seem to be aware that, until very recent years, by far the greater part of the world was inaccessible to the Christian missionary. A century and a half ago there was not a spot on the great continent of Asia on which a Protestant Christian could set his foot without the consent of rulers nearly every one of whom was hostile to missionary effort in every form. Fifty years ago two thirds of Europe was closed against the evangelical missionary, while vast portions of the world were so little known that no attempt had ever been made to penetrate their depths in search of any possible people who might be ready for the missionary. But during the present generation the doors of the nations have been opening to us in a wonderful way. During the comparatively short period which has elapsed since I became a missionary obstacles of various kinds have been taken out of the way, until now I can look abroad and see

a way of easy access to seven hundred millions of the human race, all of whom would have been beyond my reach had I desired to go to them in the days of my youth. And this process is still going on. High walls are falling into ruins at the quiet approach of Christ's messengers; remote regions are coming nearer; hostile people are becoming friendly; prejudices are melting away, and thus the opportunities set before us make it possible to accomplish things which would have been considered wholly impossible even as late as the middle of the present century.

A still more important advantage is found in the more ready access which the missionary has gained to the hearts and minds of the people. For many years after southern and eastern Asia had been thrown open to the missionary the people seemed strangely inaccessible. In China able men toiled for ten, fifteen, and in some cases twenty years without gathering any tangible fruit or seeing any tokens of future success. More than fifty years after William Carey had landed in India the Protestant converts were very few in number, and conversion to Christianity was dreaded by all classes quite as much as the leprosy. The missionary was among the people, and yet he seemed separated from them by an impassable

gulf. There seemed to be no possibility of wide success under such conditions, and these conditions seemed to be beyond the possibility of change. But to-day we see a whole world of new possibilities. Only a few years ago the favorite objection to Indian missions was that converts could not be made; to-day the cry is that the converts are coming in such numbers that in the very nature of the case most of the alleged conversions must be spurious. In both India and China the missionary has won a position where he is in touch with multitudes of the people. He may not be in touch with all classes, but it can no longer be said that all classes, high and low alike, hold aloof from him in his character as a religious teacher. More men and women in China can be reached and won in a single day than were formerly secured in a decade. More persons in India are asking for Christian teachers and preachers to-day than were formerly brought into the Christian fold in half a century. Even in the depths of Africa the same religious phenomenon may be observed. Whole tribes and nations of what were rude savages a quarter of a century ago have been brought under Christian influences and are eagerly entering upon the pathway of Christian progress. These changes in the attitude of non-Christian peoples are so

many and so widely extended that they can neither be overlooked nor misunderstood. They indicate changed and changing conditions, and, as far as missionary possibilities are concerned, amount almost to a complete revolution.

BETTER PLANS COMING INTO FAVOR.

Another feature of the present outlook which is full of encouragement is seen in the character of the plans which many missionaries are learning to adopt. In spiritual warfare, as in the strife of armies, very much depends on the plan of campaign which is adopted. If no plan is formed, if no systematic method is pursued, if the efforts put forth are desultory and disconnected, and if the field of operations is contracted almost to the verge of absolute insignificance, no great result can be expected, and success on a wide scale cannot be hoped for. In the past very much of the missionary work of the world has been weak in this respect. A band of missionaries settle down at some point and begin to work on a very contracted scale, hoping at the very utmost to win a few hundred converts, organize a few churches, as nearly as possible on the home model, and thank God for whatever measure of success they meet. They plan for little, expect little

and receive little. Such men are often the best of good men; but it is not by such plans that kingdoms are to be subdued and empires founded. The task to be accomplished is one of gigantic proportions, and plans should be formed for a campaign worthy of the enterprise in hand. This fact is beginning to be realized. In various parts of the world the spectacle can be witnessed of missionary organizations which extend their operations over a nation, a kingdom, or an empire. These organizations may be only in outline now, but provision is made for filling in all vacant places as the years go by, and thus extending the line until every non-Christian agency is confronted by an active Christian force, working with all the advantages which careful organization, experienced leadership, and quenchless zeal can give. Take India, for example, with its nearly three hundred million people. It seems at first glance a hopeless task to attempt the conversion of such a multitude; but when we meet Christian young men and women who expect to live till they form part of a militant host of a hundred thousand Christian soldiers all enlisted in India, and all eagerly pressing forward with the instinct of victory in their hearts to achieve the spiritual conquest of an empire, their enterprise ceases to seem impracc-

ticable, and their campaign at once attracts attention as one of the grandest attempts ever made by a Christian people to overthrow evil and establish good.

The mention of one hundred thousand possible Christian workers, enlisted, organized, and engaged in actual service in India or China, calls our attention to the fact that God is teaching the present generation of Christians some important lessons in regard to work and workers in the Master's vineyard. The Church is rapidly outgrowing the old-time notion that a few men constituting an order called "the ministry" hold a virtual monopoly in the Christian labor market. One of the most striking developments of the present day is the extraordinary manner in which men and women of all ages and all ranks are coming forward to take up Christian work in various forms, both old and new. In this respect most mission fields are in advance of the home fields. Women are frequently employed, and in large numbers. Men of half a dozen different grades are sent out to preach, and scores of unclassified men, some of them but recent converts who cannot read a line, are successfully at work persuading their kinsmen and neighbors to abandon dumb idols and turn to the living God. If we attempt to limit the

work in India or China by the conventional notions which prevail in America it may, no doubt, be very long indeed before the spectacle of one hundred thousand workers is witnessed in India; but neither in India nor America is the old notion going to prevail. The Teacher who delivered the great sermon at Jacob's well saw not only the Samaritans of Sychar around him, but no doubt looked down the ages and saw the times in which we live; and to us as well as to his first disciples was the exhortation addressed to pray the Lord of the harvest to send forth laborers into the whitening harvest fields. The prayers of millions are ascending, and God is answering by raising up men and women for the mighty task set before his people. Only three months ago one of our Annual Conferences in India resolved to put one hundred and fifty young men into school, with a view to training them for their work as Christian workers. Their course of study will extend over only two years, but this will suffice for the kind of work which they will be expected to do. There seems to be no difficulty in finding the men, and the wives of many of them will study with their husbands. Here in the United States you can hardly realize what this means. You can hardly conceive, for instance, what it would mean if an

Annual Conference in the State of New York were to determine to select one hundred and fifty young men and set them apart for a course of theological study extending over two years, with the expectation of having the men collected and the work in actual progress within two or three months. But in the great mission fields of the world the conditions are such that urgency becomes imperative. If the millions are to be reached workers must literally be thrust out among them. If not highly educated they will yet be far in advance of those to whom they go. They cannot learn very much in two years, but the most of them can lay the foundation of an education which will command respect in village communities and fit them for lives of usefulness in their Master's service.

POWER OF A CHRISTIAN MINORITY.

But the thought will probably occur to you that, after all, one hundred thousand men and women, even if gifted and devoted in the highest sense, will be almost lost to the sight among the millions of such a country as India, and thus the problem of ultimate success will remain almost as far from solution as ever. I trust, however, that no one will make so great a mistake as to forget that one true Christian

counts for as much as a hundred persons of any other faith. A tiny little lamp is more than a match for a large room full of darkness. The Christians in nearly all communities are in a minority, and yet in most matters they give tone and character to the whole community. Add to this the consideration that in the problem before us the Christian workers are organized and possess all the advantages which organization gives, and it will be seen that the ultimate conversion of India is by no means so improbable or so remote an event as it is usually assumed to be.

The wholly unexpected and extraordinary result of the war between Japan and China affords a very instructive illustration at this point. China was in almost every respect the stronger of the two combatants at the outset. Her vast population, her great armies, her exhaustless resources, and the prestige which her position as the leading Asiatic power gave her, all combined to make the world believe that Japan was entering upon a conflict in which success was impossible; but events have demonstrated that success was not only possible but comparatively easy. How are we to account for the success of Japan and the failure of China? The Japanese were united, had a single purpose in view, and above all were organized for

victory. The Chinese, on the other hand, had a very imperfect organization, had no definite purpose, and, as a people, practically took no part in the struggle. Under such conditions thirty-five million Japanese were equal to four hundred million Chinese. In the impending struggle between Christianity and the non-Christian faiths in India, and to some extent in all non-Christian lands, very similar conditions prevail, and similar results may be anticipated. A small Christian force may always be estimated as fully equal to a very large non-Christian body, especially if the former is truly Christian. I have sometimes even ventured to express the opinion that when the Christians of India amount to a total community of ten millions they will exert more influence and wield more power than the whole non-Christian mass of the population.

ESTIMATING RESULTS.

Many good Christians doubt the wisdom of all attempts to estimate the results of Christian labor. They are willing to sow and plant in springtime and to estimate the amount to be gathered in harvest; but in the spiritual world they shrink from the very thought of calmly sitting down to calculate results in this way.

To some it seems too mechanical, to others irreverent, while to others it probably appears as too uncertain to be depended on. And yet God encourages us to expect success, and has given us a whole galaxy of promises to strengthen us while we toil. Of all living men the missionary ought to feel most assured of success. He may be mistaken as to details, but his commission is given by One who shall never fail nor be discouraged till judgment is set in the earth; and this One is his daily companion and his victorious leader evermore. Night may cease to distill its dews, but the rich dews of heavenly grace will never cease to refresh the spirit of the Christian toiler or fail to water the precious seed which he scatters in human hearts. The wind may cease to blow where it listeth, but the Spirit of God will never cease to attend the steps of the humblest disciple who goes forth as a messenger of Jesus Christ. Storm and tempest, hail and frost, blight and mildew may defeat the plans and mar the hopes of other toilers; but all things in God's universe, from the starry systems above us to the minute events of our daily lives, move together in harmony with the best possible interests of every work which we carry on in the name of Jesus Christ. With these facts before us, why should we shrink from the

thought of using our confidence as a basis for action? Why should we hesitate to make use of all the elements of certainty which enter into the prosecution of such a work as that which the missionary prosecutes?

Many years ago a friend in a city in upper India submitted for my inspection a plan for the erection of a large manufacturing establishment. All the details had been carefully elaborated, and the probable results of the enterprise were boldly tabulated. In due time a company was formed, capital invested, buildings erected, and work commenced; and for more than twenty years the plans elaborated on paper have been successfully illustrated in action. We are not surprised at this, and no one dreams that the first promoter of the enterprise did an unwise thing in planning for the future. About the same time a Christian worker went to another city in India to lay the foundations of a great Christian enterprise. His working capital consisted almost wholly in the promises of God. He confidently expected success, and began his work as if it were already assured. His enterprise also proved successful, and goes on apace, gaining constant headway, to the present day. These two men worked on similar principles, one in the commercial world and the other in the spir-

itual. Did the Christian commit an error in assuming that one of the children of light might venture to be as wise in his generation as the children of this world?

OUR OPPORTUNITIES.

If now we turn to the great missionary world, look at our possibilities, and form plans accordingly, we can hardly fail to be impressed with the conviction that no men and women since Pentecost have ever enjoyed such opportunities as those which God is setting before his people. Practically there is no limit to the vast field which presents itself to our vision. If we ask for a region in which people may be found who ask for instruction, not in a general sense, but definitely, for the purpose of becoming Christians, we may find a score of such districts in India, a number in China, and other equally hopeful people in the interior of Africa. If the workers could be found ready to receive them one hundred thousand candidates for baptism could be enrolled in India alone before the close of the present year. Intelligent observers in China assure me that the outlook in some parts of that empire is rapidly becoming almost equally hopeful. Let it be conceded that these people are very ignorant, very poor, and very weak in moral character; but the fact

remains that they are inquiring the way to Christianity, and that thousands of other poor creatures of like character have become genuine Christians. The one conspicuous fact which confronts us is that tens of thousands of people whom we call heathen wish to become Christians, and are willing and ready to receive instruction at the hands of the Christian missionary. Putting aside all other more distant possibilities, and considering only those regions where willing thousands await our coming, I do not hesitate to say that a forward movement on the part of all the evangelical Churches of Christendom might very easily be made to yield one hundred thousand adult converts every year, or, in other words, might be made to produce as much fruit in nine years as all the missions of the world have done in the past century.

But the possibilities of the situation do not stop here; they only begin to unfold themselves to our view. All experience has taught us that an ingathering of converts may be expected to prepare the way for a still larger number of inquirers. The presence of one hundred thousand converts to-day means the appearance of two hundred thousand inquirers in the near future; and in this way we may confidently assume that before many years the

great mission fields of the world will present the spectacle of millions of men and women waiting to be received and guided into the way of life. The millions are coming as surely as harvest follows springtime, and we must prepare for their coming. Let no one be startled at the thought or tempted to fear that I am yielding to a flight of fancy or led away by an extravagant enthusiasm. This world is to become a Christian world; the powers of hell are to be overthrown, and our Saviour, Christ, is to reign in righteousness over all nations. But if such a day ever comes, if kingdoms and nations are to be wrested from the grasp of Satan and given to Christ as his inheritance, there must come a day when Christians shall learn to speak of millions as freely as they now speak of thousands. At the present rate of missionary progress a millennium would not suffice to prepare the way for the great millennial reign to which we all look forward with such ardent hope. It is a striking comment on the feeble faith and limited vision of present-day Christians, to note how most of them start as if in alarm at the mere mention of an early ingathering of millions of redeemed men and women. Christianity must mean this or else stand before the world as a gigantic and confessed failure; and as Christians we owe it to

the faith which we profess to maintain a serene confidence in God and in the great work which he is carrying on among the nations.

A century hence there will be, possibly, seven hundred million, and certainly five hundred million, English-speaking people on the globe, all subject to Christian law, maintaining Christian civilization, and exhibiting a much higher standard of morals than is seen in either England or America to-day. The spirit of Christian law will pervade the statute books and courts of justice of all nations. Religious liberty will have become the unchallenged right of the whole human race. Railways will have penetrated to the most remote corners of the earth. The influence of the Protestant nations will be paramount everywhere, and every other public influence, whether religious or political, will be on the wane. The English language, already a potent factor in many mission fields, will have become the *lingua franca* of the world, and will assist wonderfully in perfecting the later stages of the missionary enterprise. In such an age, with a world so revolutionized, and with all the terms of the problem so changed, the final conversion of all nations will no longer seem a far-off vision of a few enthusiasts, and the mention of a million converts will no longer startle timid or doubting Chris-

tians. We talk in hesitating tones of the possibility of seeing a million converts now; but those who will fill our places a century hence will look out upon a scene where not a million converts, but a million workers, appear.

I am a firm believer in a good time coming, but do not forget that many severe struggles lie between us and the good time for which we hope and pray. But in the meantime let us watch for open doors and hasten to enter them whenever found. It is my firm conviction that the mission fields of the world afford the best opportunities to the average young man or woman to be found anywhere at the present time. The teacher who searches for months to find employment here can find a thousand children waiting for him on the other side of the globe. The preacher who struggles to hold together a congregation of a few hundred here can find a hundred thousand neglected souls in the mission field. The young writer who strives in vain to gain recognition in the periodical literature of America may go abroad and join in an effort to provide a literature for unborn nations. The hundreds upon hundreds of young people who stand idle in the world's market place might find employment for heart and hand if they could only learn the secret of becoming helpers to universal humanity.

Illustrations of various kinds suggest themselves, but time forbids. Suffice it to say that the universal Church of Jesus Christ needs to ponder well at the present day the whole question of missionary possibilities. In many cases a very wide gulf separates the possible from the actual, and in few cases are the startling possibilities of the hour appreciated. In these waning years of the nineteenth century all Christians should unite in a supreme effort to give an impetus to the missionary enterprise which will be felt for long years to come, and which will give a distinctive character to the next century. There is little or no fear of our attempting too much, while there is a constant danger of our contracting the spiritual paralysis which so often results from attempting too little. Nowhere in the missionary world do we see any interest suffering because too much has been attempted, but at a hundred points we see painful embarrassment because plans are too contracted or support too spasmodic or insufficient. An enterprise which aims at the conversion of a world calls for broad statesmanship, farseeing views, comprehensive plans, and invincible faith; and all these the God of all grace will bestow if his people will obey the great missionary commission which he has given them.

WOMAN IN THE MISSION FIELD.

WOMAN IN THE MISSION FIELD.

IF an announcement had been made that at this time and place I would deliver a lecture on woman's work in the United States navy, the public would hardly have been more puzzled to understand my proposed treatment of the subject than the Christian public in England or America would have been if a lecture had been announced fifty years ago on the subject which I wish to present to you this afternoon.

During the earlier years of the missionary enterprise woman only appears incidentally in connection with the work. Strangely enough, at the outset the wife of the great pioneer of the movement is only mentioned in connection with the fact that she absolutely declined to go with her husband to India, and that the good man's faith was so sorely tested that he had actually concluded to leave her behind him, and was on board the vessel, ready to sail for his distant field, before his wife yielded the point and consented to go with him. There certainly did not seem to be much hope at that critical moment of woman's cooperation in the

great work about to be inaugurated. But this poor afflicted woman was not destined to become an exemplar of her sex in subsequent years. On the other hand, Dr. Carey was about to open a door through which hundreds and thousands of Christian women were afterward to enter and bear a truly noble part in the great work to be accomplished.

In the very nature of things it was not possible that a work such as was contemplated when the modern missionary enterprise was first projected could be carried on without more or less cooperation from Christian women; and yet it is surprising that no special attention was given to the subject for so many years. No one dreamed of the possibilities that were all the time in the grasp of the willing hands of many thousands of Christ's best disciples. No one ever thought, even for a moment, of the immense reinforcements which were within easy call, and which might have been sent out to aid the workers at the front, who were, and still are, always sorely pressed for help. This is the more strange because constant tokens were given by the Lord of the harvest of what might be accomplished if the cooperation of devoted Christian women could be secured, especially in some departments of the work for which, from the first, the few women in the

field showed a special aptitude. Many of the wives of the missionaries proved to be women specially gifted for the kind of work which they found, and not a few of them acquitted themselves nobly in connection with the work which their husbands were carrying on. Now and then a devoted widow, when left alone in her distant field, chose to remain at her post and carry on the work which her husband had left behind him, and it also happened in a few cases that unmarried ladies were sent out for special departments of the work; but these cases were so exceptional, and the duties assigned to the workers were so limited, that we now look back with surprise that the leaders of those early days were so slow to interpret the providential tokens which God was so constantly giving them.

The excellent Christian ladies who were permitted to bear some slight part in the missionary work during the first half of the century had not the opportunities which their sisters who are now in the field enjoy; and yet we must not depreciate the part which they bore in the great missionary enterprise. They were pioneers. Like faithful watchers proclaiming the coming morning, they went abroad in an age of intense darkness, at a time when few intelligent Christians in the world comprehended

the value of woman's work in any sphere, and slowly and patiently did their part in pointing out a better way and holding out the promise of a brighter day. The fullness of time had not come during their lifetime. We all need to comprehend more accurately the meaning of this term, "the fullness of time." We are all too prone to become impatient because we cannot accomplish at once results which we clearly see ought to be accomplished, forgetting that a thing which is abstractly possible may practically be impossible. The time may not be ripe, or the best agents for accomplishing the work may not be ready, or various important interests may need adjustment, or any one of a dozen hindrances may exist of which we know nothing. So far as the present discussion is concerned it is enough for us to know that the fullness of time for woman, not only in the mission field, but in many other spheres of action, had not yet come.

WOMAN'S ERA.

A new era dawned upon the womanhood of the world a little more than thirty years ago. Tokens of its coming had appeared, no doubt, much earlier; but everyone whose memory runs back to that period can remember how limited the opportunities of womanhood were

in every direction. The professions were closed against her, and beyond the use of the needle and domestic service the only avenue of employment which seemed opened to her was that of teaching. All at once a hundred questions affecting her interests began to be raised; demands for wider opportunities, for the removal of needless and even stupid restrictions of many kinds, began to be made with an importunity which commanded attention, and a steady movement, bearing on its surface not a few features which might justly be included under the term emancipation, set in, and continues to make headway to the present day. Year by year the womanhood of the English-speaking world gained advantages of many kinds, until it began to seem as if a steady expansion of what might be called woman's kingdom had not only set in, but bade fair to become permanent; that is, the movement which I again venture to call the emancipation of woman from long ages of unsuspected bondage —domestic, social, economic, and even religious—continues to the present day, and is full of hope for the century soon to open.

Among the many spheres of action which have thus been providentially opened to woman none, in my opinion, affords her a better opportunity, and none appeals more urgently to

all those excellences of character which are peculiar to her, than that which is found in the great mission field of the world. In that field she has practically a boundless sphere of action. She was called to till a ground which, through all historic ages, had remained fallow. She hears a voice appealing to her from millions and hundreds of millions of her own sex, who in all the centuries past have never yet seen a Christian figure cross their pathway, and never heard a voice, from earth or sky, which carried hope to their darkened hearts. Not only in what has been accomplished, but still more in the demands of the present hour, and in the splendid opportunities which the coming years are sure to unfold, may any earnest woman find in the mission field a place in which all her best abilities may find abundant employment. Not many years have passed since the great missionary movement under the direction of Christian women first became a recognized factor in our Christian Churches; but already enough has been accomplished to prove that those who first took up this peculiar work were not mistaken in their convictions.

WOMAN'S MISSIONARY SOCIETIES.

It would be very interesting to pause here and tell the story of the origin and progress,

thus far, of the many woman's missionary societies now at work in the United States. At the beginning many old-time friends of the missionary cause, and many conspicuous leaders in the various Churches of the country, who had no special connection with missionary matters, looked on with undisguised astonishment at a movement which seemed so utterly out of line with all previous action of the Church from the apostles' day down to the present time. "What does it mean?" "Why must we have societies for women?" "Why not organize a boys' society?" "Why not have a society for little girls?" "Why not have an old men's society?" "Cannot the missionary societies now in existence take up this work?" "Do not these new societies portend mischief in the future?" These and scores of similar questions were asked, sometimes in a bantering tone, but more frequently in very sober earnest. The difficulty in the case was that the movement was not understood. Very few, even of the most intelligent Christians, know what it is to keep a sharp outlook for what our Saviour called the "day of visitation;" and hence nearly all new movements in the Christian world come with all the force of a surprise to the multitude. If all the Christian public had been carefully watching

the missionary horizon of the world many tokens of the coming change would have been seen for a dozen years before the first woman's missionary society appeared. In almost every mission field a demand for such help as Christian women can give was beginning to be felt. New doors were opening and new voices were calling; new emergencies were appearing upon the horizon. Meanwhile the existing missionary societies were not found adapted to the changes of the hour. Their leaders could not comprehend a situation which, in many of its features, was wholly new. It is easy enough now to see that this and that and the other thing should have been done, or might have been done, but the practical matter of fact which we have to consider is that none of these things were done. Men and women seldom do the best ideal thing, but in very many cases they do the best possible thing, and in the case before us this appears to have been the course which was followed. It would have been better, probably, if no woman's society had been organized, and that, instead of a new organization, the old societies had been so modified as to meet the new demand. I say it would probably have been better, but I do not believe it could possibly have been done. The practical fact remains that in the

course of a few years every great Protestant Church in England and America found itself provided with a Woman's Foreign Missionary Society, fully equipped, with an active membership, a thorough organization, and an abundant zeal for the great work which God had set before his anointed handmaidens.

About a quarter of a century has passed since these missionary societies began to be organized, and it is now time for us to look at their work and see what has been accomplished. As I am better acquainted with India than with any other field I shall confine my description of the work abroad mainly to the various fields under my own superintendence in India and Malaysia. No doubt an equally interesting story could be told in reference to China, Japan, Mexico, or other fields.

THE ZENANA.

First of all, let me speak of the zenana. This is the name of a part of the family dwelling in which the women are kept in seclusion. It is simply the women's quarters in an ordinary house belonging to a family of the higher class. You are probably aware that both Hindoos and Mohammedans who are able to afford that style of living keep their wives and daughters in absolute seclusion. A little girl

is allowed a good deal of liberty until she is about seven or eight years of age, when her face no longer is seen in public. This style of living, however, is much more expensive than the more simple home life of the lower classes, and hence only a minority of the people can afford either to supply the house room or to keep their wives and daughters in idleness. It is a very great mistake to suppose, as very commonly is supposed in this country, that these women and girls are unwilling captives pining for liberty. In oriental lands, even more than in western countries, fashion is omnipotent, and the power of social respectability is so potent that almost any unveiled woman in the East would gladly surrender her liberty if she could gain the social promotion which is implied in belonging to the zenana. True enough, the women who are subject to this system are always very glad to get a glimpse of the outdoor world, but only one in a hundred would accept the life of unveiled women if they had the opportunity. They would shrink with fear from such a proposal, as if it implied a surrender of moral character. Life in these zenanas is not so unhappy as is often represented, and yet it must, in the nature of things, be a dwarfed life, and in many of its features it can hardly be otherwise than a sad life.

The first movement in the direction of sending lady missionaries to India was in the interest of these zenana women. It was known that they had no educational advantages, that they never could hear the sound of the Gospel, that no messenger of Christ could possibly reach them in the ordinary course of events, and hence the thought occurred that if Christian women would go to them as teachers a double purpose might be accomplished. The women and girls might be taught to read, and in this way get access not only to Bible truths, but in an important sense to the outer world. At the same time the Christian woman who entered the zenana as a teacher would have the privilege, through the medium of conversation, of telling of Christ and his salvation, of heaven, of immortality, and of all that is embraced in the term Christian hope. An appeal in behalf of the millions of women who are inmates of the zenanas of India met with a ready response. But God had a much wider field in view than the zenana when he moved his handmaidens to undertake this task. Divine plans are seldom limited to a single field of action. The work was commenced in good faith among the zenana women, and met with immediate and marked success. A single generation has not yet been passed, and those

engaged in the work now meet with both Hindoo and Mohammedan competitors in constantly increasing numbers. These competitors are women who have been educated by the missionary ladies themselves. Schools have been organized and are constantly increasing in number, and those who do not wish to employ missionaries find it quite possible now to get women and girls of their own religion to take up the work. Some missionary ladies feel a little disconcerted when they meet this unexpected rivalry; but I mention it merely as an evidence of their success. We should all rejoice that so recent a movement has already made such marked advances, that those who a few years ago were utterly illiterate are now able to compete with educated ladies who have gone halfway round the globe to carry on their missionary work.

QUIET PROGRESS.

The success of this work, however, does not end here. While the zenana system is not abolished in a day, and while some features of the work are less than satisfactory, yet in the larger cities there is undoubtedly quite a steady movement in the direction of the social emancipation of woman in India. In many little matters the prejudices of ages are giving way.

The women and girls are gaining new privileges, by inches, it is true, and yet they are gaining. Those who have longest experience in the country are not anxious to see their progress much more rapid than it is. A few cases of painful failure, resulting from a too rapid change in social conditions, have taught us that all movements of this kind must come, like the springtime, after a long and dreary winter. The flowers of spring cannot be called forth in an hour. There must be days and weeks of light and warmth and growth before the time of flowering and fruitage comes round. The work commenced among the zenana women in India is advancing rapidly enough.

I will here mention a little episode that occurred not long ago in connection with our woman's work in a large city in India, premising, however, that we are obliged to be very careful how we make public reference to such incidents. I suppose I enjoy the singular honor of being the first European man who was ever admitted to an assembly composed exclusively of respectable zenana women. The circumstances were very peculiar. Without a single exception, not one, in an assembly numbering perhaps one hundred and fifty women and girls, and belonging to very respectable families,

had ever before been admitted into the presence of a person of the opposite sex, except in the case of fathers, husbands, or brothers. Many of the women, however, had become somewhat enlightened and viewed the matter sensibly. My age and supposed sanctity made my case somewhat exceptional, and I enjoyed the rare privilege of seeing this respectable assembly and spending some time among them without any demonstration of either fear or displeasure on their part; and I have no doubt that before many years such a privilege will cease to be regarded as in any way extraordinary.

A WIDENING SPHERE.

I have said that a much wider sphere of action awaited the first lady missionaries than had been anticipated by either themselves or those who sent them. Their attention was quickly drawn to the condition of women generally, and especially to the fact that female education had scarcely yet been recognized at all. When I first went to India, in 1859, I found our mission located in a field containing about seventeen million inhabitants, and among all these millions I do not suppose there were seventeen women and girls who knew how to read. Among such a people it was inevitable that Christian ladies from America should feel

that it was woe unto them if they did not try to give at least an elementary education to these utterly illiterate women. I may here mention that education, like vital Christianity, is in a measure contagious. These ladies knew very well that they could never teach all the women around them, but they also knew that if they could establish schools and in this way get education rooted among the women of the country it would make headway almost of itself. The presence of educated persons is almost sure to create a desire among the uneducated for the higher privileges of those who are able to read and write, and who in consequence occupy a more important social position than the ignorant. In addition to this general demand for schools among the people at large a more special demand was found among the Christian converts. At first these converts were few in number, but as they began to increase somewhat rapidly it was found absolutely necessary to educate their daughters, and hence many ladies who went to India as missionaries have never taken any part in what is now popularly known as zenana work. They have found the demand for the education of the converts so urgent and so constantly increasing that they can give attention to nothing else. Elementary schools for girls

have been established in literally hundreds of villages and towns, while at central points boarding schools of higher grade have also been established and are increasing both in numbers and efficiency. I cannot in the brief time at my disposal give you more than an outline of this work. Suffice it to say that in the field where, as I have just said, we failed to find seventeen women able to read among a population of seventeen million persons we have now not only many schools of a very respectable grade, but have actually established one school at Lucknow on a college basis. Stranger still, so much progress has been made, and so marked has been the change of public sentiment among both Hindus and Mohammedans, that an energetic movement is now on foot in the same city of Lucknow to establish what might be called a rival college, that is, an institution of college grade for women and girls in which no Christianity shall be taught. This, again, I do not regard as in any measure an unfavorable symptom. We should rejoice rather that the general cause is making such satisfactory progress, and for my own part I sincerely wish that the people of India could and would maintain a hundred colleges for women, even if they should as carefully exclude every Christian missionary and minister

from such institutions as Stephen Girard did from the college which he founded in Philadelphia.

FEMALE EVANGELISTS.

During my long residence in India I have met with many surprises, but perhaps nothing has been more unexpected than the demand which of late years has arisen for evangelistic work among the women. Generations ago the public in England and America were much less familiar with the idea of women evangelists than they have become since ; but that which at best seemed difficult or unusual in the United States would have seemed very nearly impossible if proposed at an earlier day in India. The demand for this peculiar kind of work was perceived at a comparatively early day, but the peculiar difficulties of the situation in a country like India prevented most persons from anticipating the measure of success which has been achieved since.

I have already remarked that all women in India are not kept in seclusion. In fact, only a comparatively small minority of them belong to the class known as zenana women ; but, with rare exceptions, it may be said that all women, even including the majority of Christians, are in many respects inaccessible to the ordinary Christian minister. The standard of public

taste does not admit of the free interchange of even ordinary civilities between the sexes to which we are accustomed in the United States. The idea of women being seen in a large assembly, seated in public like men, and enjoying all the privileges of the occasion with the same freedom which is accorded to their husbands and brothers, is utterly foreign to the standard of taste which has been recognized throughout the empire in all past ages. This accounts for the fact that when missionaries go on itinerating tours they seldom see a woman in their audiences. A very few timid creatures may be seen peering around the corner of a house near by, or looking down from some of the flat roofs in the vicinity, but it is very seldom indeed that even half a dozen women can be induced to take their places among the men gathered under a village tree or on some vacant spot beside one of the village streets.

The difficulty caused by this timidity becomes more embarrassing when an attempt is made to correct any errors observed in the domestic life of the people. The ordinary missionary has few opportunities for observing life as it really is within the sacred precincts of a village home. No men in the world are more jealous of their homes than the simple peasants of India. Every one of them regards his mud-

walled hut as at once his castle and his temple, and, under ordinary rules, a strange man is not expected to cross its threshold. Christianity may ultimately break down these barriers, but for a generation at least it will be impossible for the missionary so completely to win his way beyond the doorway of the hut as to be able to exert much practical influence among the women within. And even if he were to gain free admission his defective knowledge of the peculiar notions and habits of the women would make him at best a very sorry teacher. It is very different with the lady missionary from England or America who masters the language of the people, and, having gained ready admittance to the homes of the people, is quickly able to understand all their peculiar notions and habits, and thus becomes able to correct what is wrong, suggest many little reforms, and inspire the people with better purposes and brighter hopes.

For some years past it has been abundantly clear to our most faithful missionaries that the question of employing women as evangelists in India is no longer one of expediency, but of absolute necessity. Thousands upon thousands of the wives and mothers of our converts are still so deplorably ignorant, and so wedded to many of their former notions and customs,

that the missionary despairs of building up a healthy Christian community unless something can be done for them. I am happy to be able to testify that very much has been done. Many of our ladies in India have seen and felt for years the necessity for this kind of work, and have given it their best attention. If time permitted I might speak of success achieved in many different places, but it will suffice, perhaps, to mention only one conspicuous example of what can be done by brave, earnest, and faithful labor of this kind.

AN ANOINTED LEADER.

Miss Phebe Rowe, though born and brought up in India, is well known to many thousands in the United States. She paid a brief visit to this country some years ago, and during her stay made an extraordinary impression upon all who came in contact with her. With an unusual command of the Hindustani language, she is able to reach all classes, using a dialect which is understood by the most ignorant, and which yet does not offend the most fastidious ears by its remarkable simplicity. Miss Rowe seemed to be a person of frail health, and certainly without much power of physical endurance; but, seeing the increasing demand for evangelistic work among the wives of our con-

verts, she consented to be set apart for this kind of labor, and in prosecuting it she has developed not only remarkable ability for the work, but has also gained in physical strength, so that her endurance of fatigue, and sometimes of exposure, during her tours in the most trying season of the year, have become a wonder to all who knew her. Her chief mission is to the Christians and to the Christian women; but I must remark in passing that she has long since found, what every such worker must find, that it is utterly impossible for any woman to confine her labors in work of this kind to one sex. If she gains access to the women, and influences them for good, she must in the nature of things also influence their husbands, and it has constantly happened that while speaking to the wife the husband and sons have become interested listeners. Not only this; it is nearly impossible for a lady with her peculiar gifts to enter any village without meeting some of the most respectable men of the place, and, as her errand must always be explained, it becomes inevitable that she will, more or less informally, be found preaching to them. Her singing is listened to with the most extreme delight by all classes, and although the excellent ladies of the Foreign Missionary Society have repeatedly caused it to be understood that they wish only

to support work among the women, Miss Rowe is constantly illustrating how impossible it is for their directions to be followed. In other words, while trying to be an evangelist among the baptized women in the various Christian communities, she has really become a most useful evangelist among all classes.

Miss Rowe has associated with her in this work two or three Hindustani women, and as time passes will no doubt find others with like graces and gifts for this same work. I look upon her as a pioneer, as the forerunner of a mighty host. Other women will undoubtedly be raised up and in the providence of God thrust out into this same work. There are peculiar difficulties in connection with such work, especially when the evangelists are natives of India; but as time passes our ladies will, no doubt, learn how to overcome these difficulties, as they have scores of other obstacles in times gone by.

There are over one hundred and forty million women and girls in India. The statement will seem incredible, but actually over twenty-two million of these women are widows. Many of these widows are children of tender age, and yet, if the rules of Hinduism are strictly enforced, their widowhood is perpetual. They are subjected to many

hardships, and must go through life believing that they are the victims of misfortune, that their unhappy lot can never be alleviated in the present world, while any thought of a better world to come, if ever presented to their minds at all, can only appear in dim and fading outline. The mere statement of these facts will suffice to impress upon you the vastness of the mighty work which Christian women have undertaken in India. I could, no doubt, if time permitted, produce quite as strong a case in behalf of the women of China and other non-Christian regions. The hope of the womanhood of the world is bound up in the progress of Christianity, and to the Christian women of England and America, more than to all other living persons, is committed the sacred trust of making Christianity accomplish its full divine purpose in reaching, enlightening, elevating, and emancipating the hundreds of millions of women and girls who are to-day sitting in deep mental and spiritual darkness.

ADMINISTRATIVE DUTIES.

I wish now to call your attention to a feature of woman's work in the mission field which has thus far happily attracted little attention. I refer to woman as administrator of missionary, or even ecclesiastical, affairs. I need not say

that this subject, so far as it affects the United States, has for some years past been a burning question. It is practically the same question on the other side of the globe, but happily in India this burning question does not burn. It has been calmly dealt with from the first, and privileges have been conceded to our missionary ladies which would startle both conservative and liberal men in this country, if they could only perceive how freely the whole question has been dealt with in the mission field. Indeed, I have often doubted whether in India itself many persons had given serious thought to the subject. When a woman is sent abroad as a missionary, and succeeds in creating Christian agencies of various kinds around her, it follows in the very nature of the case that she must exert more or less authority in directing those who have become subordinate to her. She must, as I have already shown, very often be found talking to mixed assemblies, and sometimes to assemblies of men only; and if her talk is carefully analyzed it will be found to resemble very closely the kind of talk which in America is called preaching. Hence it is that many women who would shrink from the very thought of becoming preachers are practically doing the work of preachers every day of their lives. They are also found in the

schoolroom, and in the course of events often become, not only teachers, but superintendents of schools. Their agencies of various kinds expand more and more, until their jurisdiction becomes in many instances a very wide one. Then, when the missionary, or missionaries, in charge of the city, town, or district where the work of this lady is carried on, chance to die, or to be sent out of the country in broken health, it has repeatedly happened that, in the absence of any male missionary, one of the ladies has been obliged to take charge of the work.

In this way, without intending it, without at all realizing what they are doing, Christian women have over and over again assumed the responsibility of directing the ecclesiastical affairs, not only of a church, but of groups of churches, and while performing these duties as a matter of course they have been obliged to superintend ordained ministers. The question is sometimes hotly debated in the United States whether a woman should, under any possible circumstances, be ordained. But while you are debating here, as a somewhat startling matter of fact, Christian women have practically assumed higher duties and successfully discharged them, not by usurping the peculiar functions of ministerial ordination, but by di-

recting the men who are ordained. This has been done, and is still being done, without creating any controversy, without exciting any surprise, without raising any comment as to the possible outcome of so extraordinary a proceeding; in other words, as I have already mentioned, we have learned how to deal with this burning question without letting the question burn.

To explain this case more fully, I ought to say that among the many ladies who have come to India are some from Australia and a few from the United States, who have been sent out, not as missionaries to women merely, but simply as missionaries to the people. It was probably expected by those who first devised this kind of missionary work that the ladies would carry on their work chiefly by employing natives of the country as teachers and preachers. This has been done to some extent, but, as you will have anticipated from what I have already said, it cannot be done very long. In the very nature of the case ladies occupying such a position must assume duties which are ordinarily discharged by bishops, presiding elders, or other high functionaries of the Church. If anyone is alarmed by the picture which I am giving of the manner in which Christian ladies assume responsibility when

there seems occasion for it, I may allay the fears of such by saying that, so far as I know, the missionary ladies of the foreign field are careful to avoid the assumption of any duties which pertain to ordained ministers, unless there be very exceptional circumstances to make it necessary. In one case two American ladies are carrying on a successful work in a remote station, and have converts from time to time who need baptism; but instead of performing this duty themselves they think it more wise, or at least expedient, not to force the question to an issue, even though they may have no doubts concerning the validity of such baptism, and hence they have secured the services of a Hindustani ordained minister, who works under their direction and administers both baptism and the Lord's Supper when occasion calls for it.

A NEW SPHERE.

Among the many kinds of labor which the mission field presents not the least promising in coming years will be, I think, the task of providing a Christian literature for the millions of Christians who are to be raised up in Asiatic and other non-Christian countries. We can easily understand how comparatively little attention has been given to this subject in the

past, but it is every year becoming more important, and its demands more imperative, and in all successful missions this kind of work must soon be taken up systematically and prosecuted with all possible vigor. It is a significant fact that the late Miss Tucker, better known in England and America as "A. L. O. E.," the title by which she was first introduced to the reading public, after having achieved marked success as a writer in England, became so impressed with the necessity for literary work in India that she went out to that country in advanced life and devoted her latest and best years to the preparation of Christian books and periodicals in the Hindustani language. She did other work, it is true, but this was her chief mission, and it proved eminently successful. Although obliged to depend upon the services of a translator, she became able to adapt her style and range of thought to the wants of her readers, and it is perhaps not too much to say that the comparatively few years which she spent in India were worth more, and will be found in the end to have produced more lasting good, than all the labors of her previous life. She worked bravely, and finally died at her post.

It certainly seems that her example should call attention, in terms not to be misunderstood

or neglected, to the urgent demand which is making itself felt for a Christian literature for the coming millions of Christians in the empire of India. The Woman's Foreign Missionary Society of the Methodist Episcopal Church deserves mention for having been among the first to perceive the importance of this department of our work. Some years ago an endowment fund of twenty-five thousand dollars was set aside for the special purpose of publishing a series of Christian periodicals specially adapted to the wants of the women of India. A prominent thought in connection with this enterprise was that of making provision for the women in the zenanas, whose range of thought is necessarily narrow, and for whom a special effort of this kind seemed to be needed. Aided by the proceeds of this fund, our missionaries are now publishing monthly periodicals for women in five different languages, and the work has long since ceased to be an experiment. These periodicals have been successful in a marked degree, and every year are gaining a wider field and a more marked success. It affords me much pleasure to say that one of the last official acts which I performed before leaving India was that of setting aside Miss Blair, one of our deaconesses, formerly of Painesville, O., for the exclusive duty of performing literary

work in connection with our publishing house in Calcutta; and I hope to live to set apart at least two such literary workers in connection with each of our four publishing houses in that great field. I have no doubt whatever that before many years shall have passed it will be seen that one of the most important tasks which God has in view for the Christian women who choose a missionary life will be more or less directly in the line of literary work.

MEDICAL WORK.

One of the most notable achievements of women in recent years has been the successful introduction, not only of medicine, but of the medical profession, among the women of India. Less than a single generation ago there was not even one lady physician among all the hundreds of millions of women in Asia; and when it is remembered that in most parts of that great continent the women of the higher classes were rigidly secluded, and in consequence beyond the reach of ordinary physicians, their deplorable condition can be realized in some degree at least. It was a Christian woman, Miss Clara Swain, M.D., a missionary sent out from your own State of New York, who was signally honored of God by becoming the first person who ever carried intelligent

medical relief to the secluded zenana women of India, and thus became the pioneer of what has since become one of the most interesting movements of modern times. Miss Swain was quickly followed by others, and after a few years a further great step was taken in advance by opening an informal medical school for women. In due time Lady Dufferin became interested in this great work, the Indian government gave it liberal aid, and the women of India became at once heirs of a new source of relief in sickness and a new and highly honorable avenue to employment in the medical profession.

What this means to the young women and girls of India I can hardly make you understand. I have myself seen twenty young ladies, all daughters of village converts, in attendance at a medical college. These girls had spent their childhood in extreme poverty. Their fathers had been accustomed to earn about two dollars a month and to occupy a very low social position in the village community. But one of these girls on graduation stepped at once into a situation worth twenty-five dollars a month, an income which in the eyes of the simple villagers, no doubt, seemed princely. A new career has thus been opened to the womanhood of India, while relief from pain and

sickness in a hundred forms has been secured for all coming generations to uncounted millions of Indian women. All this is to-day, under God, owing to missionary ladies, and I am glad to be able to testify that more young women are offering their services for medical work abroad than ever before. The door is still wide open to Christian workers of this class, and the great movement has probably only begun.

I could greatly expand this list of the opening fields which God is setting before our Christian women, but time forbids. Suffice it to say that their work in the mission field is only begun. The ladies now abroad are merely the pioneers of the movement. The field is practically boundless. The demands of the present day are increasing constantly, and ten years hence will be more than double what they are at this hour. It is an extraordinary fact, and one which is not at all appreciated at its full value, either abroad or at home, that the missionary ladies, in India, at least, already outnumber the men. They are in a majority at every great missionary gathering throughout the country; their number is increasing also more rapidly than that of their brethren, and it becomes more and more certain that with their increase in numbers will

come a corresponding expansion of their privileges and responsibilities. The work is so vast, so urgent, its demands are so imperative, that every possible agency must be employed whenever opportunity offers; and hence I look forward confidently to the marshaling of a mighty host of Christian women on every great mission field throughout the world. The oft-quoted words of the psalmist, as correctly rendered in one of the versions of the Old Testament—"God gave the word; great was the company of the women who published it"—seems likely to have its most marked fulfillment in the modern mission field of the world. God has given a word of light and promise for the nations in darkness, and while all men, women, and children will have a portion of the common duty to perform the most striking feature of the mighty task will probably be the presence of thousands upon thousands of Christian women, gathered out of all Christian nations, and sent out to the ends of the earth, worthily representing Him to whom the womanhood of the race is indebted for the new world of hope and life and liberty into which women everywhere are now so freely entering.

MISSIONARY POLITY.

MISSIONARY POLITY.

MANY years ago, when on a visit to the United States, I was invited to meet a few gentlemen representing one of the evangelical denominations of the country and confer with them in reference to a proposal to establish a Christian mission in India or some other foreign land. The Church in question had not as yet taken any part in the great missionary movement, and the intelligent gentlemen who met me knew very little about the details of such work. They only understood in a general way that they were to consider a proposal to send a few Christian men and women to some non-Christian country to persuade the people to abandon their false faiths and become Christians. At that time my own experience in the mission field was extremely limited; but as I talked with those good men I quickly became impressed with the thought that not only the Church which they represented, but all the Churches, had given too little attention to the general subject of missionary polity. Even in missionary cir-

cles this subject has been overlooked, or, if considered at all, has been confined to the discussion of a few questions of method or to incidental questions of local interest. Even at this late day the average supporter of Christian missions gives little thought to such a subject, and missionaries themselves do not always realize how much they lose and how much they are hampered and hindered in their work, sometimes by the application of a wrong polity and sometimes by the want of any settled polity whatever. The experience of a hundred years ought to suffice to settle a great many important questions, and good men who propose to take up new missionary work ought no longer to be found standing where William Carey stood a century ago, with everything to learn and inevitable mistakes and failures awaiting the first advances into untried fields.

It is always interesting to watch the first efforts of missionaries in new fields. In most cases the workers are young and without much experience. They are ardent and hopeful, and quite ready to follow any pathway which seems to lead to assured success; but the average man cannot carve out a new way for himself. The missionary is not gifted above his fellows, and hence it generally happens that he adopts the policy pursued by his near-

est neighbors, and seems content to follow a routine which has the sanction of usage, even though it may not have received the seal of approved success. His training for missionary work has been defective. The military officer must have very much more than a knowledge of military tactics. His profession has become a science, with certain military principles to be thoroughly mastered and applied as occasion offers in active service. He dare not become a mere imitator. He has read and studied sketches of a hundred campaigns and battles, and finds their lessons invaluable; but he dare not follow in all its details any other man's course, however successful it may have been. Surely the missionary ought to study his profession, if I may call it a profession, in the same spirit. It embodies great principles which he ought to master; it has created a history of which he cannot afford to be ignorant, and it supplies him with lessons which he will find of great practical value all along the course of his missionary career.

A MISSIONARY CONSTITUENCY NEEDED.

The missionary work originates in the home land, and hence it will be best in discussing certain points of missionary polity to begin at the fountain head of the movement. The first

important factor in the movement to claim our attention is the constituency on which the missionary relies for support, both financial and moral. This constituency should not be impersonal in its character or uncertain in its numbers or without organization or definiteness of purpose. It has become somewhat common of late years to deprecate all attempts to discover donors or to collect subscriptions, under the mistaken notion that our faith will be more conspicuously honored if we never ask human beings for help and trust in God alone for all we need. As an exercise for our faith there may be something to say for this view, but we owe something to those who give as well as to ourselves, and we must consider their relation to the work as well as our own. The whole Christian world should be enlisted in support of the missionary enterprise, and this cannot be done by hidden methods, and even if it could it is more than doubtful if the attempt should be made. When a Christian man or woman assumes an obligation in connection with this work it should be lifelong, and such a person should be placed in a relation to the work which can be depended upon. An intelligent, devoted, and permanent constituency is, under God, the first condition of success in missionary

work. It must be composed of men and women who believe in Christ's commission to the Church, who believe in their own personal call to support the work, who pray for its success, and who are committed to its support for life.

When the modern missionary movement commenced it was not generally expected that it would branch out on denominational lines; but such a result was from the first inevitable, and no doubt it has been best that it took this course. All Christian organizations inevitably follow the lines on which they are accustomed to move, and it is the part of wisdom quietly to recognize facts of this kind rather than to try to contend against them. In every conflict with the inevitable we are sure to be worsted. As a practical matter of fact all the missionary constituencies of the world are to-day working on denominational lines, or else supported by persons whose more or less peculiar views distinguish them from others and make them denominational in all but name. This makes it less difficult to discover a given constituency and more easy to organize a large body of supporters of the cause, both for prayer and vigorous efforts to promote the interests of the work. This advantage should never be lost sight of under

any circumstances. The individual is traced to the church to which he belongs, not that he may be concealed within its precincts, but rather brought out into the light and engaged in vigorous efforts to help forward the greatest work of all the ages.

In the Methodist Episcopal Church an attempt has been made to embrace the entire membership in the constituency of the Missionary Society, or, to quote the official phraseology, "the support of missions is committed to the churches as such." This is perhaps a move in the direction of the best ideal, but unfortunately an immense constituency of two and a half million Christians cannot be created by any single act of an ecclesiastical body. The ecclesiastical machinery may be put in operation in the interest of a given cause, and in the fullness of time a great Church may become fully committed to the support of an organized effort to evangelize the non-Christian nations; but so far as the immediate present is concerned the constituency in question is in a large measure only a nominal one. In every part of the country pastors and congregations can be found who practically repudiate all missionary obligations. They may go so far as to allow a formal collection to be taken once a year in the public congregation, but

this is done under constraint, and sometimes under protest. Leaders of the people are heard protesting against the policy of sending money out of the country when it is so urgently needed at home. Men and women of this class do not in any way belong to a missionary constituency, and it is a serious mistake to assume that they do. The missionary enterprise demands the support of Christian men and women who not only believe in its claims, but who are as devoted to its interests as they are to their own, and who no more think of doubting its success than of giving up their faith in Christ or their hope of heaven.

In this case it is not desirable to change the policy of the Church, so far as its ultimate object is concerned, but it is very much to be desired that a systematic effort be commenced to enlist and organize an avowed constituency of missionary workers and supporters. This is a crying need in all the Churches. It will not do to depend upon a fluctuating public opinion or upon an uncertain enthusiasm. A vast army of missionary supporters is needed, and this army, like every successful army, must be well organized. If five hundred thousand or a million Christians were enrolled as members of a missionary society, all pledged to pay a stated annual contribution, and all obligated

to support the cause in every time of special emergency, the violent financial ebb and flow which so often cripples the work of our foreign missions would almost wholly cease. It would, of course, require some time and much labor to enlist and organize a vast constituency of this kind, but until this work is taken in hand none of the great missionary societies can make much further progress. There must be organization, and thorough organization, in every work of this kind before success can become either general or permanent. Let every mission in the world be sustained by a well-known, definitely constituted, and well-organized constituency, and the working efficiency of the foreign missionary body will be doubled in a single year.

THE HOME MANAGEMENT.

Having secured a constituency, the next step in the development of missionary work is that of providing for the home management of the various interests connected with it. This is usually done by organizing boards of directors, or managers, with their powers more or less strictly defined, and acting sometimes under the direct authority of a Church, but more frequently as the governing body of a missionary society. The duties of most of these officials

are largely advisory, but a select few—usually limited to a president, treasurer, and one or more secretaries—are intrusted with the practical administration of the financial interests of the mission or missions under their care. So far as the mere statement of polity is concerned, a plan of this kind is perhaps as good as any other that could be devised, but when in practical operation its merits or demerits will be found to depend very largely upon the qualifications of the members of the board, and especially upon those intrusted with official duties. It need hardly be said that these persons should be unhesitating believers in the missionary enterprise and intensely interested in it. They should also be well informed, not only in all that pertains to the general subject, but more especially in all the details of the missions under their care. They should know the history of these missions, the character of the people among whom they are planted, the hindrances and helps to the work, the names and some particulars concerning the missionaries in the several fields, and they should be acquainted with the progress which the work makes from year to year, and know whether the money which they help to administer is profitably bestowed or not. Unfortunately, however, it is extremely difficult to find two or

three dozen men who are otherwise qualified to serve on such a board who can be persuaded that they have leisure enough to read and study, and if need be travel, in order to qualify themselves for such a service as this would indicate. The result is that the average member of a board of missions is not expected to know much more than other men concerning missions in general or those of his own society in particular.

Many years ago I chanced to be in attendance in a large ecclesiastical assembly, when a discussion occurred concerning the selection of secretaries for a missionary society. A dozen or more speakers took part, and it was curious to observe how nearly everyone attached the first importance to platform eloquence as a qualification for the post. Power to organize counted for nothing, missionary experience counted for nothing, knowledge of the work counted for nothing, ability in finance counted for nothing, and, worse than all, faith in and devotion to the missionary cause counted for nothing, while popular eloquence counted for everything. It was the virtual recognition of a policy which would have passed over Ulysses S. Grant and put Wendell Phillips at the head of our armies, to the very great peril of the nation. Those who are placed in positions of

greatest influence and authority in connection with missionary affairs should always be chosen with reference to their special qualifications for the peculiar work to be done. When a choice of this kind is made in a great popular assembly it is sometimes amusing, and at the same time startling, to observe that among a dozen competitors not more than one or two are persons who have ever been known to evince any special interest in the missionary cause or to have any special knowledge of the work which they wish to direct.

"But how," it may be asked, "can we mend matters? Where can we find men fitted for the duty by reading, study, and observation, and at the same time possessing the natural gifts and missionary grace needed for such positions?"

Such persons can be found; but if this were impossible it would only remain to choose men for such posts who could and would seek the preparation needed for their duties. I have known members of missionary boards who traveled widely and studied carefully in order to qualify themselves for their duties. I have known a dozen secretaries who could name every missionary connected with their society, and state with a fair degree of accuracy the condition of affairs in every separate mission

station in which they had any special interest. In cases of this kind Christian devotion must do its work, as it does elsewhere. Those on whom responsibility rests at home must be as devoted as those who go abroad, and if they would serve their generation faithfully they must qualify themselves for their duties. It is a mournful fact that but few of our ministers are well informed in missionary matters, and, this being so, we need not wonder that more of our laymen do not study missionary literature and keep abreast of the advancing host of missionary workers throughout the world. Let us hope that the days of remissness in this respect are past, and that better counsels will prevail among the leaders of this great movement in the future.

THE WORK *versus* THE SOCIETY.

Having thus briefly noticed a few points in connection with the supporting body and home management of missionary agencies, let me in the next place call attention to an important principle which should ever be kept in full view in the prosecution of the work. It is this: The missionary society exists for the work, and not the work for the society. The temptation to reverse the principle is often very strong, and to those who for long years become accus-

tomed to the home perspective it must at times seem as if the interests of the society must in every case be paramount. To such persons it must seem like the case of a stream against its fountain, to put the mission above the society. The fountain is the source of supply, and the stream is so absolutely dependent upon its source that it seems entitled to the first consideration in every respect. But in this case the fountain has been created for the stream, and can only justify its existence by securing the welfare of the stream; and hence, in the ordinary administration of the society's affairs, the work in the field should always be regarded as the paramount interest. This may possibly seem like a hard saying to many of those who are intrusted with the harassing cares and heavy burdens of the home management. Such persons are often sorely tried, are driven to their wits' ends in trying to find money enough for the remittances as they fall due, and it may seem not only ungracious but even unjust to remind them that their official interests are, and ever should be, secondary to the welfare of the work in foreign lands. They are struggling to maintain their society, to foster its resources, to replenish its treasury, and to them it must seem at times as if the very existence of the work abroad depended

upon the success of their efforts. But just here the danger lies. In their zeal for the society the interests of the work may be sacrificed. Take, for example, the case of an inefficient or unsuitable missionary. The best interests of the work demand that he should retire to make way for a better worker, but the representative of the society objects that the presence of a returned missionary is disheartening in its influence on the supporters of the work, that it lessens the collections, gives rise to evil surmises, and does harm in other ways. The word is passed along that the missionary in question must remain at his post, whether adapted to the work or not, and as a matter of fact such men have been known to be kept in the service thirty or forty years, not because they were doing a good work, but chiefly because of the mistaken notion that the interests of the society required them to remain abroad. In the meantime better men are kept out of the field, and thousands of dollars are spent, if not wholly for naught, yet certainly without achieving the measure of success that might have been secured. This is only one of a class of illustrations which are very apt to occur in the administration of missionary affairs. As another illustration I may mention an attempt which was made to curtail the privi-

leges of a large number of missionaries for the avowed reason that it would simplify the administration in the home office and add somewhat to the prerogatives of those in authority. In other words, the normal development of a group of foreign missions was held to be of less importance than the efficiency and convenience of an office in a distant city. Had the proposal succeeded, the result would probably have proved fatal to a movement which has powerfully influenced some of the most successful missions in the world, and which bids fair to serve as an example to other prominent missions in different parts of the globe.

LIMITATIONS OF AUTHORITY.

These remarks may suggest the discussion of a broader question, affecting the whole relation of the home management to the active work carried on in the mission field. To what extent should a board, or a secretary, direct the missionaries in their work? What is the limit of their responsibility? What is the measure of their authority over the individual missionaries? How far, if at all, should the governing body of a missionary society exercise ecclesiastical functions?

These questions do not by any means receive uniform answers in all parts of the missionary

world. In some cases ecclesiastical authority is used very freely in all matters, great and small, spiritual and secular. In other cases a clear distinction is recognized between the affairs of the Church and the mission. Then, again, under some missionary societies the authorities in the home office give minute directions in reference to all the details of the work, even in the most distant fields; in other cases a wise discretion is given to the men on the ground, and the general administration of the work is freely committed into their hands. It need hardly be said that the general tendency in all mission fields at the present day is in the direction of giving increased responsibility to the missionaries who are present on the scene of action, and who must, in the nature of the case, be best qualified to meet emergencies as they arise. The tendency, I say, is in this direction, but as yet only a very limited number of foreign missions enjoy that freedom of action which is necessary to insure the highest measure of success. In India, for example, in most missions the rule prevails that all important changes must receive the sanction of authorities on the opposite side of the globe; and as this sanction can rarely be obtained without a delay of several months the hands of the missionaries are often tied at

the very time when prompt and vigorous action is imperatively demanded. This policy can only be defended as a temporary necessity in the early days of a mission; but when experienced leaders are in the field it is as absurd to require them to refer the disposition of the workers to parties in London or New York as it would be to compel a general on a battle-field to secure the approval of distant civil officers before making a change in the disposition of the forces under his command.

THE MISSIONARY COMMISSARIAT.

The relation of a missionary society to a foreign mission is somewhat like that of a commissariat department to an army in the field. No arm of the common service is more important, since not only the efficiency, but in most cases the very existence of the army depends on its successful management; and yet no army is ever directed in its movements by the commissariat officers. It is the special duty of these officers to relieve those in command of active operations from the work and worry which always attend the providing of supplies for a great army, especially when actual war is in progress. This illustration does not, I know, hold good in all respects, but so far as the main principle is concerned it presents the case very

fairly. It may, for instance, be said that the home authorities have a responsibility in the selection of workers, in sanctioning the expenditure of funds, and in the general management of finances, quite unlike the duties of commissariat officers. This is very true, so far as these duties are concerned, but the main issue is not affected by the admission. The point of the illustration is, so far as active operations in the mission field are concerned, that men on one side of the globe cannot direct other men on the other side of the globe, and that while all belong to the same army, and have the same end in view, the special calling of the one party is to provide the sinews of war, and of the other to go forth to battle and become responsible for operations in the field.

I do not, however, wish to be understood as objecting to the leaders of missionary societies assuming broader responsibility when occasion serves. One of the most urgent needs of the hour is missionary statesmanship, and nowhere is this need more urgent than in the councils of those who manage the affairs of the great missionary societies of the present day. It has often happened in history that men who could not command armies or sketch campaigns could yet see with the eye of genius where great campaigns could be fought, and

could lay their hands on men who could do the work which they themselves could not undertake. The elder Pitt was a statesman of this class. He saw a magnificent chance in North America to wrest a continent from a powerful enemy and give it to his own sovereign. He selected General Wolfe, and sent him across the sea to undertake the desperate task; and one of the turning points of the world's history was the result. The missionary world of the present day has crying need of statesmen of this class. The present is an age of opportunity. Nations and continents are to be won, and every leader may find a sphere of action if he seeks it. But it is not leadership to contend for the right to administer details in distant fields, or even to direct operations on a larger scale which belong legitimately to those who have created the work, who are present to meet emergencies as they arise, and who, in the order of God's providence, must bear the chief responsibility in coming years.

PLANTING.

Having thus noticed some features of the polity which should be adopted in the home management of missionary work, let us now look abroad and see how the case stands with

those intrusted with the momentous responsibility of planting Christianity and Christian institutions in lands where Christ is not known. I have used the word "planting" advisedly. If anyone were to ask me to state a general rule or principle for the guidance of a young missionary I should answer in a single word, Plant. We hear much of sowing, and the term is scriptural enough; but there is reason to fear that upon the lips of many it is used chiefly with reference to work which is not expected to produce any visible result. But surely no part of the parable of the sower was intended to teach any such lesson. The word "plant" is perhaps less liable to be misunderstood, since it always conveys the idea of something having life placed under conditions which will promote its growth. In the earlier years of my missionary service I was once struck by a remark made concerning a brother worker. "Everything he has started," it was said, "is still going on and doing a good work." The worker in question had learned the secret of putting vitality into his work and placing it under conditions which insured its growth and prosperity. Unfortunately, this is more than can be said of a great deal of the work done in mission fields. Some good men seem to be perfectly content to spend their

years in routine work, persuading themselves that they are sowing seed for future harvests; but they establish nothing, they organize nothing, they plant nothing. The worker who can found a little village school and put it on a basis which gives promise of permanency has learned the secret of planting in the missionary sense of the word. The man who organizes a little church is dealing with materials which bear the stamp of immortality upon them, and should aim to plant for all the years and ages to come. The band of missionaries who are associated together in a mission should make it their aim to create an organization which will live and grow through all coming time. They should remember that they cannot hope to remain forever at their posts, nor can Christians in the home land continue always to send out missionaries like themselves, and hence they should strive earnestly and constantly to plant, not only churches, but all manner of Christian institutions, in the country of their sojourn.

In making appropriations this principle should be carefully recognized. Everything which gives promise of permanency should be generously fostered and encouraged. Wherever a school can be made self-supporting, that is, put in a position which will enable it

to pay its own way in the future, it should at once be equipped for a career of permanent usefulness. Wherever a church can be made both self supporting and self-propagating it should at once be assisted to gain so desirable a position. Every mission field should be dotted over with living and growing agencies, firmly rooted in the soil and giving promise of indefinite years of useful service.

ORGANIZATION.

If life and growth are necessary to healthful missionary work it must be remembered that organization is a law of both, and hence provision should always be made for effecting this at as early a day as possible, and for perfecting it from time to time so as to keep pace with the progress of the work. There can be no doubt that this condition of healthful progress has been greatly overlooked in the past. Many good men betray a certain kind of impatience at the very mention of the word, thinking, very naturally too, that raw converts from heathenism cannot be prepared for the intricate duties and weighty responsibilities which are usually associated with the word "organization." But laws of growth must be respected, no matter what the intellectual plane of the parties concerned may be, and organiza-

tion should never be ignored in the mission field. It is much simpler and less inconvenient, no doubt, for the missionary to regard his converts as so many children, and to govern them paternally by a free exercise of personal authority; but no missionary should ever venture to try an experiment of this kind. If the plan of organization in use is too complex make it more simple. At every hazard let the machinery employed be made flexible enough to be adaptable to any and every contingency which may arise. Lay responsibility upon the people, and teach them how to share it among them. Let every little church be organized and drilled, and never, under any possible circumstances, let a Christian community be left to drift about, the play of circumstances, or possibly the victim of passions, with no provision made for adjusting differences or preserving peace. Blunders will occur, ludicrous and sometimes painful errors will be committed, but the fact remains unchanged that every healthy and growing body needs organization, and cannot prosper without it.

I feel like adding one more word: In organizing let the work be done on broad lines. Without wishing to discuss questions of ecclesiastical polity, I nevertheless cannot let the subject drop without saying that a mission in

a non-Christian land is wonderfully strengthened by holding a connection more or less direct with other missions of like character engaged in the same work and laboring under similar conditions. Even where the Congregational form of government prevails a formal union of allied forces for missionary purposes cannot fail to exercise a profound and beneficial influence upon the workers and the work. It would be better, however, if the bond of union could be closer and more permanent. In the case of the field in which my own lot is now cast it has been found that a widespread organization, one that has assumed almost imperial proportions, has profoundly affected the mass of our Indian preachers, has inspired them with high ambition to do great things for God, and has impressed them with a deep conviction of the unspeakable responsibility which God has laid upon them. The non-Christian world is big enough, and the open fields are numerous enough, to afford ample scope for scores of great organizations aiming at the conversion of tens of millions, and presenting before the eyes of the young missionary fields of action far transcending, both in extent and in richness of opportunity, any other spheres of labor to be found on the globe.

AVOID A NARROW POLICY.

In laying down a plan of operations in a foreign field care should be taken not to choose a policy too narrow for the free exercise of the varied gifts of a body of workers, or for the varied interests of the people who are expected to become Christians. It is not well, for instance, to make a mission exclusively educational, or exclusively evangelistic, or industrial, or medical. It is always well enough for a missionary to be a man of one work, but that one work will inevitably be found to connect itself with a variety of interests. Whatever belongs to the convert ought to be of interest to the missionary. The education of the children, the spiritual care of the parents, the creation of Christian homes, the removal of crushing debts, the uplifting of the people into a better social life, the promotion of a score of social and moral reforms—these and other kindred questions must concern every faithful missionary, and should be accepted without misgiving and without hesitation. A literature will have to be created for the people, education will of necessity rise from the most elementary beginnings to the level reached in Christian lands, rude industries will be found giving place to more advanced

methods of manufacture and trade; and in all these changes the missionary will be expected to be the helper, and to some extent the director, of the people. He cannot afford to be a narrow man or to confine himself to a narrow line of work, and no attempt should be made to impose such a policy upon him.

It is sometimes wise to send out workers for special classes, as, for instance, to the educated young men of the great cities in India, or to the women in zenanas; but as a general rule it will be found best to instruct every missionary to go to the people to whom he finds most ready access. It does not matter very much what particular class he reaches, provided he finds access to masses of the people. One convert may prove more influential than another, but no country has ever been Christianized by gathering out from the mass a select few as converts and using them as connecting links between the missionary and the people at large. Christianity is emphatically the religion of the people, and if there is one thing we may do in absolute confidence and safety it is to go to willing masses of human beings anywhere in the wide world and commend to them the religion of Jesus Christ. We may be led to the most common of the common people, but this matters nothing. Those who win the

common people will in the end win the nation. There is a wonderful power in the movements of great bodies of men. They may be lowly and even despised, but as they steadily move in a given direction other bodies of men not far removed from them in social position will begin to feel a similar impulse, and soon a decisive movement will be perceived, deepening and widening as it extends, and giving promise of continued progress for years and years to come. The missionary who shrinks from contact with the lowly multitude is not really prepared for wide success, and it may be accepted as certain beyond all peradventure that he will not achieve it.

FOLLOW UP SUCCESS.

It has often seemed to me that both the missionaries in the field and the authorities at home are prone to overlook the importance of following up, with all possible vigor, any marked success which is won. In this work, as in active warfare, a victory cannot be lightly thrown away. It must be followed up with all possible energy and made to serve as the pathway to other and greater victories. If need be, other enterprises should be held in abeyance for a time and all possible forces brought to bear upon the point where the enemy is yielding

and his lines breaking. If this vast world of ours is ever to become a Christian world our militant hosts at the front must not only learn the meaning of the word victory, but they must learn how to win victories and grow familiar with the experience. Unfortunately, however, we do not always see this policy pursued. It is an extraordinary, and, I might add, an almost incredible, fact that it is often much more difficult to obtain aid for a work which is manifestly succeeding than for one which gives only a remote hope of final success. If a certain work is said to be very inexpensive the chances are very great that it will be regarded as of little value. If, in like manner, it is said to be successful it is quietly assumed that it is in a prosperous condition and does not need help. On the other hand, when a large sum of money is asked for an enterprise which gives only a remote, and perhaps indirect, promise of success its value is rated at a high figure, and help is bestowed upon it without hesitation.

We may in this way account for what often seems a strange anomaly in missionary administration; but the explanation does not lessen the gravity of the error in question. The time has come for us carefully and prayerfully to consider what I shall venture to call the possi-

bilities of victory. A single victory vigorously followed up can be made equal to ten other victories on the morrow of the day of battle. The less the expense the greater is the value of the work. The slender supply of barley loaves on a memorable occasion did not lessen the value of the great feast which made the occasion historical. Had a royal banquet been spread for the hungry people at great expense and with an immense amount of labor and trouble the event would never have been heard of again. Strangely enough, we all learn most slowly our simplest lessons, and one of these lessons which God's militant people have as yet failed to master is that a victory on a mission field, promptly and vigorously followed up, is the most important and usually the least expensive work in which missionaries can engage.

FAMILY AND NATIONAL LINES.

In noting the progress of the work in India our missionaries in that country have repeatedly called attention to the importance of following caste and family lines. Society in India is so stratified, and family ties are so carefully recognized, that the missionaries find it well worth their while to take advantage of the influence which can often be gained through the attach-

ments of kindred or the respect of fellow-caste men. In doing this they no doubt act wisely, but the principle underlying their action has a much wider application. Beyond the family and the caste is the nation, and when we begin to build up new Church organizations it will be found not only the best, but in the end the only possible, policy to recognize national ties and to build on national lines. This does not mean that there must be an absolute rupture of the ecclesiastical ties which bind Christians of different countries together, but in all that pertains to the administration of the affairs of the Church the principle of national autonomy should be fully recognized. This need not in the slightest degree interfere with the question of intercommunion. We may all remain members of one Church and yet have an ecclesiastical system so flexible that the framework of the Church shall be constructed on national lines and the people within the bounds of each nation or empire left at perfect liberty to move and act in harmony with the traditions and national instincts of the people. Every step in the direction of such a consummation is a step wisely taken, and we have now reached a stage in our missionary progress where the general principle should be formally adopted and placed among the things

which are settled beyond the need of further discussion.

The subject chosen for this lecture is one which suggests so many practical questions and covers such broad ground that its discussion might be extended almost indefinitely; but suffice it to say, in conclusion, that missionaries at the front should be given a wide discretion in the face of new emergencies, and that they should be courageous enough to venture upon new courses of action when a clear case of emergency arises. But they should patiently wait upon God, and never make haste to anticipate a new departure. A missionary in quest of an emergency is usually a dangerous man. But, on the other hand, those who refuse to recognize changed conditions, who cannot perceive the hand of Providence, who pervert every temporary or local rule into a letter which killeth, become obstructive instead of helpful, and hinder growth instead of promoting it. As the great movement goes forward no doubt some very unlooked-for developments will present themselves; but we may well assure ourselves that God will keep men at the front who will prove equal to the demands of every crisis, and that no great disaster will be permitted to befall a cause around which cluster the best interests, not

only of the Church of Christ, but of the human race.

The importance of giving more attention to questions of missionary polity becomes the most apparent when we consider the immense expansion of all missionary interests, both at home and abroad, which may be anticipated with absolute certainty in the not very distant future. Many of those present in this audience will live to see missionary societies with an annual revenue of ten million dollars or more. They will live to see such societies each maintaining two or three thousand American missionaries in foreign lands, with indigenous forces amounting to perhaps fifty thousand for each such great society. They will live to see the day when a million converts will be reported in a single year, and when schools and colleges, hospitals and presses, and civilizing agencies of many kinds will be constantly springing into existence in all the ends of the earth. In the face of such startling contingencies we of the present day cannot afford to leave to our successors a careless, shortsighted policy of mere drift. God expects us to hold the helm as the bark which carries us moves on its way, and we should not only recognize our duty, but be keenly alive to all that such a comprehensive obligation implies.

NEW TESTAMENT MISSIONS.

NEW TESTAMENT MISSIONS.

THE modern missionary enterprise is both new and old. It is new in that it dates its origin only a century back; and it is old in that it justly claims identity with the great work authorized by our Saviour and inaugurated by his apostles—the evangelization of all nations. It is, in fact, the resumption of a great work which had in a large measure been discontinued, and hence we very naturally turn to New Testament precedents when anxious to determine the best course to be pursued in the prosecution of the work at the present day. In all missionary discussions it is extremely common to hear appeals made to the precedents established by apostolic authority, or to the policy adopted throughout the Christian Churches of the world in the early days of Christianity. Some of these appeals are wisely taken, but in other cases the precedents are not so clearly applicable to the present era. In some important respects primitive Christianity occupied different ground, and was charged with a different mission from that intrusted to the Church of the present day; and

in order clearly to understand how far we are to be governed by New Testament precedents, these points of difference must be carefully noted.

First of all, we remember that while the Christians of the first century, like those of our day, had a full share in the commission to evangelize the world, they had a still higher commission, to inaugurate a new dispensation and to establish a new religion among men. They became the medium of a new revelation of God's will to the race, and hence were privileged in some respects beyond any of the generations which have succeeded them. The gift of miracles belongs to that era, for the simple reason that the great work of completing God's revelation had been committed to them. It is a great mistake to assume, as is so often done, that the power to work miracles belongs to the whole of the Old Testament dispensation. So far from it, as far as the records show, it was only when one or more pages were to be added to God's revealed word, and notably when a higher dispensation was to be introduced, that the gift of miracles was freely bestowed upon God's servants. Sometimes centuries elapsed without any display of such a gift. With the completion of the New Testament this gift seems to have permanently dis-

appeared, and we have no reason to expect its reappearance. The supernatural remains, but the strictly miraculous no longer appears. The gift of prophecy in its New Testament sense remains, but the old prophets, who announced changes of dispensations and who added burning pages to God's inspired word, will no more appear among men. No new religion is to be established, no new revelation given, no new dispensation ushered in, and hence we cannot appeal to any precedents which were dependent on the exceptional character of the apostolic age.

I trust that no one will misunderstand me at this point. While maintaining that certain gifts do not belong to the present age, and that the peculiar mission of the first Christians was not only to propagate Christianity, but also to establish it as a living faith among men, I do not for a moment wish to intimate that we are less highly favored than the early Christians were, or that success in winning souls is a more difficult task than it was in the New Testament times. The two eras differ, but the balance of advantage is unquestionably with us of the present generation. No living man can repeat the miracles of Peter or Paul, but thousands can do greater things in pulling down Satan's stronghold and building up the kingdom of Christ among men. No living man can find a

Patmos from which to gaze upon the sublime visions which John beheld, but thousands of modern disciples are so illuminated by the Spirit that the whole earth becomes their Patmos, and life is to them one long vision of the tearless and deathless world toward which they are journeying. We of the present day need no miracle-working power; we need not even one additional page of revelation; and we are fully equipped, so far as God's provision is concerned, for whatever duties and responsibilities await us in life.

But while we are careful to remember the points of difference between the first and the present era of Christianity, we may at the same time find many points of sameness between them, and I trust be able to draw some valuable lessons from the first pioneers of evangelization. Some features of the work in New Testament times must belong to a healthy condition of missionary work in all ages; and a careful study of these special features cannot fail to supply us with timely lessons for the mission fields of the present day.

ROMAN AND BRITISH EMPIRES.

Before proceeding to notice those features of New Testament missions which most interest us at the present time, I wish briefly to call your

attention to a remarkable providential development in the political world which corresponds in a striking manner to the influence of the Roman empire at the beginning of the Christian era. It has often been pointed out that, while steadily hostile to the new faith, the Roman power was on the whole favorable to the rapid and wide extension of the Christian religion. The general influence of such a power was favorable in many ways. It opened up wide regions which would otherwise have been unknown. It broke down barriers which would otherwise have been impassable; it built great highways to connect the nations; it gave the great Roman world a knowledge of two copious and flexible languages, one of which became the vehicle of political, and the other of religious, ideas. It tolerated superstition, and yet dealt rude blows upon many superstitious notions. It prepared the way for a widespread movement such as the new religion was destined to become, and thus, even when bitterly persecuting Christianity, unconsciously prepared a way for it.

The British empire is to one half the modern world what the Roman empire was to Europe and all the Mediterranean basin at the birth of Christianity. It covers three times as much territory and includes three times as many

people as the Roman empire did in the time of its greatest power; but, unlike Rome, England has long since ceased to oppose the missionary enterprise, and wherever her flag waves the Christian missionary feels secure beneath its folds. Nothing in the whole range of modern history is more remarkable than the manner in which this great empire has grown up to its present colossal proportions, and no one who believes in the conversion of the human race can doubt that a wisdom higher than that of man and a power greater than that of human arms have planned its framework and raised it to its present commanding position, not only that it might become a great civilizing agency, but that it should especially prepare the way for a great missionary era. And not only is this great empire thus preparing the missionary's way, but nearly all the European powers are now beginning to take a part in a similar movement. It is true that no other power is so well fitted to deal with missionary interests, but we have now reached a point in the progress of the world when religious liberty may be regarded as the law of all nations pretending to maintain a high standard of civilization, and hence few, if any, European powers will hereafter oppose the missionary movement. The extension of European power in Africa means,

for four fifths of the continent, religious liberty to the convert and personal protection to the missionary. We thus see the modern missionary placed in the enjoyment of the same political advantages which the first Christians enjoyed, without the many serious hindrances which were inseparable from the presence of a hostile political power.

THE ANGLO-SAXON DISPERSION.

We are all acquainted with the extraordinary dispersion of the Jewish people throughout the Roman world at the time that Christianity began its outward movement. In every city was a Jewish colony, and, although the majority of these people greeted the first missionaries with fierce opposition, yet none the less did the more worthy members of the community lend valuable aid in procuring them an audience and thus becoming a connecting link between the strangers and the heathen communities. No one can doubt that God's hand directed the movement of these self-exiled Jews so as to make them serve an important purpose as intermediaries between the early Christians and the outer world. But if we see a providence in this ancient dispersion of the Hebrew people, how much more ought we to recognize a divine purpose in the much more extraordi-

nary dispersion of the English-speaking people throughout the whole world at the present time? Not only in the colonies and great dependencies of England, but in all other places, in every great city, in every newly opened region, along every civilized coast, in every great resort of pleasure, these people are found in constantly increasing numbers. In many places they do not lead lives which are helpful to the missionary, and not infrequently it happens that a feeling of hostility grows up between the missionaries and their secular neighbors. This is much to be regretted, and is by no means necessary in every case. The English-speaking communities can often be transformed into valuable auxiliaries to the missionary, and in every case their spiritual welfare should be sought with unquestioning earnestness. God has put them where they are, and they are not to be neglected. In our own work in India the limited attention bestowed upon these people has been richly repaid, and in other parts of the world it is nearly certain that like efforts would produce like results. It is certain that the Anglo-Saxon dispersion of the present day will go on increasing through the coming century; and since the influence of these people must tell for good or ill in every land, it should be accepted as a

part of the general missionary work to be done that they should be sought out in every place and in every possible way, and not only brought to Christ, but transformed into missionary auxiliaries. In recognizing these people and in seeking their spiritual good we shall surely be following the example of the missionaries of the New Testament era, with a much better prospect of success than Barnabas and Saul enjoyed in their efforts for their countrymen while pursuing their great missionary work.

SPIRITUAL STANDARD.

Turning now to the more direct lessons which the modern missionary can learn from the workers of the New Testament era let us notice, first of all, the high spiritual standard which was not only set up in the beginning, but maintained throughout at least the age of the apostles and their associates. I do not refer to the miraculous element in any of its manifestations, but rather to the presence of an active spiritual life in the several churches, a life so distinct from any other animating principle known in the society of that day as to impress those who were brought under its influence with a conviction of its divine origin. This life was nothing less than the presence of the Holy Spirit, dwelling in his fullness in

believing hearts, and creating those outward manifestations which mark out vital Christianity as distinct from all other religious systems and forms known among men. It was the vital element in Pentecost reproduced in other places, and so exhibited to the body of believers everywhere as to indicate God's plan and purpose to make his Church, in all places and all ages, a reproduction of the living and energetic Church of the original Pentecost. I do not mean that every church organized by Paul and his associates was an exact copy of the first organization in Jerusalem previous to the death of Stephen; but it would seem that in every place the standard set up was that of the original Pentecost. In the house of Cornelius at Ephesus, and even in Samaria, we have circumstantial accounts of the descent of the Spirit upon believers in the pentecostal measure, and from a hundred incidental remarks it becomes perfectly clear that this spiritual standard was well known everywhere, and recognized as the ordinary privilege as well as the rule of life to be adopted by the whole body of Christian workers. In many places a much lower standard was no doubt tolerated, but the better rule was well known, and no doubt illustrated in the lives and labors of multitudes of the early Christians.

The modern missionary should be not merely a pious and devoted man, but one who has the "spiritual mind," who walks in the Spirit, and not only teaches correct doctrine concerning the person and offices of the Holy Ghost, but has proved in his own person that living mortals can and do become the temples of the living God. The standing miracle of Christianity is the presence of the Holy Spirit in the hearts of believers. The missionary who has ceased to expect the reappearance of the old-time miracles is the last man living to venture to dispense with this gift of the Spirit, which makes life one long miracle and clothes the believer with privileges and powers which pertain not merely to the miraculous but even to the divine. The world can recognize the presence of a hidden power in the possessor of such a gift, and it was this indwelling Spirit of whom Jesus spoke when he promised that special power should be given to those of all ages who should become his accredited witnesses.

VIVIFYING LIFELESS COMMUNITIES.

In the modern mission field it often happens that a large Christian community is found apparently destitute, or almost destitute, of all manifestations of spiritual life. Those who

have to deal with such communities are often discouraged and distressed because all their efforts to lift them to a higher plane seem to fail. In such cases regret is often expressed that such unworthy persons were ever baptized. All efforts to do them good seemed to prove fruitless. What is to be done in such cases? There is hope in every such case if only what I might call a little Pentecost can be introduced at some one point among the people. The average standard may be deplorably low, but if the New Testament standard is also there the condition of such a community is by no means hopeless. Just at this point we find the secret of the extraordinary power of the early Christian leaders. Some of the communities were deplorably imperfect, but none of them were wholly formal. An element of life was found everywhere, and this made it possible to contend against evil and to lead the people into a better and more spiritual life.

So far as Christian history teaches us there is only one way of introducing this spiritual life into a community. It must be done by living messengers of Christ. The modern missionary, like those of the first generation, should be anointed for this work, and should know by a personal experience what the in-

dwelling of the Spirit in the heart really means. He is one of those who must ever be like a city set upon a hill which cannot be hid. Hundreds and thousands will watch him and imitate him. He can stand upon his height and beckon to those below to come up to him, but he cannot stand below and induce anyone to go up alone. The standard of Barnabas and Paul, of Peter and John, should be his standard. The world can never be made either to fear or respect a lower one. If he will walk in the Spirit, be clothed with the power of the Spirit, and demonstrate by the example of a quiet, simple, and holy life that he lives in touch with the invisible world, and that he is endued with a strength which is more than mortal, men and women will be arrested by his words and led by him into the light and freedom of a new and better life. The mission fields of to-day need this New Testament standard of spiritual life and power. The Churches of Christendom need it, and the hope of the future is dependent upon its recognition and acceptance everywhere.

THE CALL TO SERVICE.

Another lesson can be learned in the study of primitive missions by observing the general character of the workers employed. I have

spoken of their spiritual equipment, but they possessed other qualifications which peculiarly fitted them for their work. Foremost among these I would put the call to service which they received. This would seem to have been as clear and unmistakable as the prior call to discipleship. It is strikingly illustrated in the case of Barnabas and Paul at Antioch, but not in that instance alone. The Book of Acts abounds in illustrations of the fact that the call and guidance of the Spirit were similarly recognized in the apostolic days, not only in what might be called missionary work, but in every department of Christian labor and duty. Nor was this dependence upon the Holy Spirit intended to be an exceptional privilege of that exceptional age. God still calls and sends forth his messengers, and the modern missionary of all men should be a man sent from God. He should go to his distant field with a clear and settled conviction that he is a messenger of God, an ambassador of Jesus Christ, and that he has no more right to disobey his calling than he has to wreck his soul by abandoning the service of God and going into the ways of sin and death.

There is a twofold danger to be guarded against at this point. On the one hand, some who are called of God to missionary

service may close their ears to the divine voice and shut their eyes to the divine tokens by which they would otherwise be guided into the mission field. On the other hand, there is a growing impression among a certain class of young men that in at least some mission fields a comfortable domestic life, and a not very exacting service, awaits the missionary; and the work is accepted as upon the whole more desirable than a home pastorate, especially with its uncertainties in the case of those whose pulpit gifts are moderate. May the God of all mercies forever spare us from the presence of men and women who are induced to enter the foreign field from such considerations as these! A perfunctory missionary, one who performs a certain routine of duty because it chances to fall to his lot, but whose soul is stirred by no sense of a hallowed call to duty, whose heart glows with no love for the work assigned to him, whose ear is deaf to the Spirit's whispers, and whose eye is blind to the sweet tokens by which our loving Father so often guides his children, is out of place in the mission field, and in many cases his influence will be found adverse to the best interests of the work. He may be a good man, in the ordinary sense of the word good, but he is out of place, and, however little he may intend it, he

will often be found to fail in times of peculiar peril, and thus bring lasting injury to the cause which he is expected to serve.

MEN OF THE PEOPLE.

It is further worthy of note that the missionaries of the New Testament era were men of the people. They were accused by their enemies of being "ignorant and unlearned;" but this does not seem to have been true in any proper sense of the words employed. They were not professional teachers of religion; they had not studied in the professional schools of the day; they did not conform to the popular standards observed by the religious conventionalism of that age; but they fully and faithfully represented the mass of the people among whom they lived, and in doing so illustrated one of the most important qualifications which a missionary can possess. The missionary who leaves his native land to become a dweller among a people who are alien to him both by race and language, must at best labor under a great disadvantage in this respect; but he can do much to lessen it. During my first year in India a friend said to me, "If you want to enjoy the confidence of these people you must learn to give the soft sound to your t's and d's." His meaning was

that I must not only learn their language, but learn to speak it as they did, and especially to avoid those peculiarities which mark the speech of foreigners. Every missionary should study not only to master the language of the people among whom he lives, but to enter into their life, to acquaint himself with their works of thought, their social organization, their fears and prejudices, their likes and dislikes, and above all to enter into their sympathies and make their interests his own.

But the New Testament does not reveal to us the character and work of what we call the foreign missionary so much as that of the men raised up in the field, or, to borrow a modern term, of the "native preachers." So far as can be gleaned from the very brief record of the times it would seem that these men were, in the main, representatives of the common people. They belonged to no priestly order, they represented no caste, they were pupils of no school of philosophy, science, or religion. They were inducted into their work in the most informal manner. So far as can be learned it would seem that they simply grew into it, and when a special post of duty was vacant a man who had already proved his fitness for the duties required was put into the vacant post.

In every mission field to-day there is a cry for

" a native ministry." This is perfectly intelligible and reasonable. Aliens and strangers cannot permanently be kept in charge of a work which must sooner or later move forward on national lines. But I am every year becoming more impressed that very many friends of missions have a very wrong ideal before their minds when they talk of a native ministry. They are thinking of an imitation of the ministry they have known in the home land, and are forgetting that a ministry adapted to the people must be of the people, and hence be kept in touch with the people. It is very easy to take young men from the ranks of the common people, and so train them that in the course of a few years they will become permanently separated from the community in which they were born and brought up. The priest, as a general rule, receives this kind of training; but the prophet ceases to be a prophet the moment he allows himself to become isolated from the mass of his fellowmen.

When we talk of training men for the ministry we are apt to forget that the word " training " is a very flexible term. In one case it has one meaning, and in another case another and very different meaning. A young man may be thoroughly drilled in Hebrew and Greek, in theology and philosophy, in logic and rhet-

oric, in literature and science, and yet not know how to preach or even have an intelligent idea of what preaching really means. He is trained, but not to do the work of a preacher. Other men who occupy pulpits, and who perhaps have acquired fame as preachers, can discourse eloquently in the pulpit, but they cannot *preach.* They do not know what it is to receive a message from God to be delivered to men; they do not understand what is meant by the anointing of the Spirit, and they do not expect to be owned of God in the conversion of sinners or in the overthrow of wickedness. They are pulpit orators, but not anointed preachers. They are gifted men, but have been badly trained. This could never have been said of either the leaders or the general body of the workers in New Testament times. The missionaries of the period were men who knew their work, whatever else they did not know; and in the mission fields of to-day the lesson which their example teaches should not be overlooked.

MEETING AN EMERGENCY.

In recent years our own missionaries in India have been brought face to face with this question under somewhat extraordinary circumstances. At a time when every native

preacher and teacher was already fully employed, a large influx of utterly untaught new converts began to appear on the scene. These converts required teaching, and could not be neglected. To leave them untaught would have been tantamount to insuring their early defection from the Christian ranks. Trained workers there were absolutely none. One apparently desperate expedient presented itself, and this was quickly and resolutely adopted. A selection from the ranks of the raw converts was made, and a number of men were set apart to be trained in the work. Many objections could easily have been made to this course, but what other course was open to the perplexed and anxious missionaries? The experiment was tried, and while the result has not been altogether satisfactory, it has yet been infinitely better than failure. At the present time several hundred of these almost illiterate men are successfully working for God among a class of their countrymen belonging to their own social rank, and peculiarly accessible to teachers who were not long ago their own neighbors and associates. When speaking of these men and their present responsibilities, I am often struck by the surprise and even alarm which many good people manifest as they hear of men who can barely read doing

the work of Christian preachers. Very many seem almost shocked at the mere mention of such a thing, and make no hesitation in predicting failure, if not, indeed, worse than failure, as the sure result of so unwise a course. But, after all, are these men necessarily so very unfit for their work? They do not know much which is taught in the theological schools, but they do know their own people; they know their range of thought, the peculiar character of their religious notions, the prejudices and fears which oppress them, the dangers which lie across their pathway, and the sins which most easily beset them. They can interpret new ideas to the people as no outsider can, and they can influence and lead the people as no other living man can do. If the test of fitness for the work is success in work, then these men may well present very fair credentials as accredited laborers in the vineyard of their Master.

It is a striking comment on the ease with which men may be educated above their work, that already we find young preachers in India who shrink from visiting their own relatives. They have started out from the lowest social level, have become educated, and in a measure refined, have gained recognition in the social world from persons of high standing; and now

they do not wish to be seen among their own kindred or perhaps to cross the threshold of the mud-walled hut in which they were born and reared. You need not, it is true, go to far-off India to find illustrations of this kind. The ineffable meanness which makes men and women hide themselves from their own flesh very often displays itself in fashionable society; but it is nowhere so utterly out of place as when seen in the case of a Christian preacher, and it is a startling fact that this unmanly pride is sometimes the result of a supposed "training" for the Christian ministry. This result does not always, or even often, occur, but the lesson to be learned is none the less important. Even where the preacher does not demean himself to this extent, it too often happens, in both home and foreign fields, that he becomes wholly unfitted for successful work among the people to whom he himself belongs, and becomes as permanently separated from them as if they lived on another planet.

CHANGED CONDITIONS.

From the workers let us now pass on to consider the work of the missionary in those far-off New Testament days. Modern education, with all that the term implies, had not then been dreamed of, and hence there was

no educational work in the popular sense of the word. No schoolhouses had to be built, no text-books prepared, no manuals, maps, or school apparatus of any kind had to be provided. The Sunday school had not yet been born. The printing press was unknown. The civilization of the field of operations was the highest and best on the globe, and the missionaries had neither the knowledge nor the skill, even if they had possessed the inclination, to introduce industrial enterprises or to teach their converts the elements of a new civilization. In short, the work in those days was confined within very narrow bounds, and can be easily defined. It was simply the task of inducing men and women to accept Jesus Christ as a personal Saviour, and then teaching them carefully how to walk in the good way and accomplish the righteous will of God. In other words, the early disciples devoted themselves to making converts, organizing churches, and building up the body of believers in the most holy faith of the Gospel.

One feature of this work demands our special attention. While it is true that no schoolmaster was to be found among the missionaries, the teacher, in the New Testament sense of the word, was found everywhere, and on him rested a very grave responsibility. Teach-

ing was one of the permanent gifts bestowed upon the Church at Pentecost, and its exercise is absolutely necessary to the healthy development of every Christian community. In the apostolic day we read of this work being done from house to house and being extended to every man. There is a kind of personal instruction which can only be done by personal contact of man with man. No course of lectures, no Bible lessons, no catechetical instructions can take the place of it. God has from the beginning made special provision for the preservation and exercise of this gift in the Church, but, like other gifts more precious than gold that perisheth, it has for the most part been sadly neglected in the past. Where it has been recognized and honored it has uniformly proved unspeakably valuable, especially to converts in the early days of their service. Its neglect in most cases by the modern Church is simply amazing, and, in the face of the ample provision which God has made for its exercise and the clear expression of his will concerning this neglect, seems little short of criminal.

THE TEACHERS OF NEW TESTAMENT TIMES.

The missionaries of our day would do well to consider carefully the practical bearings of this subject. Wherever converts begin

to be numbered by the thousand, the demand for the anointed teacher after the New Testament pattern becomes exceedingly urgent. The teacher in the schoolroom has his work, and it is most important; but this is not the kind of work to which I refer. The pastor has his duties, and very often the gift to teach is found among the other gifts which a faithful pastor receives. But all the school-teachers and pastors combined cannot meet the demand for spiritual instruction which must arise when large numbers of people begin to turn from idols to the living God. They must be taught how to pray, how to sing God's praises, how to believe, how to order a Christian household, the nature of temptation and how to resist it, how to deal with the erring, how to seek the wanderer, and how, by careful living, to adorn the Christian life in this world and prepare for life with God in the world to come. These converts at the outset know almost nothing, and it is only by line upon line and precept upon precept that they can be kept in the right way and led to consistent lives spent in the service of God.

The exigencies of our work in India during the past few years have compelled me to think much on this subject. All our missionaries and native preachers and teachers combined

cannot successfully impart this kind of teaching to the multitudes who are flocking around us, and those who understand the situation best are at times almost appalled by the daily increasing magnitude of the problem which confronts us.

In this emergency we can find most light by the example of the Christians of the New Testament era. The gift of teaching was not confined to a select few, and probably was bestowed upon very considerable numbers of the people. It is more than probable that while the great distinctive truths of the new faith were announced in public discourses, the details, both of doctrine and of practice, were left to the large number of anointed teachers who were raised up for this special work by the direct setting apart of the Holy Spirit. Even in our day we may often see illustrations of this kind of service in Christian lands, especially in connection with revival movements. Men and women who occupy no official positions, and lay claim to no special aptitude for Christian work, are often successful to a remarkable degree in helping inquirers and converts over their difficulties, and in making straight the many crooked places which such beginners always meet at the outset of their new life. If it be said that as a general rule

such gifted persons are not often met with in modern congregations, it may suffice to reply that God usually bestows his gifts upon those who seek them, and especially upon those who are worthy to receive them. Let the want be recognized, and God's provision for its supply duly appreciated, and we may confidently expect this New Testament gift to reappear in our modern Christian circles as certainly, and in as full measure, as in apostolic times. If this can be successfully done in the case of a great movement like that which is now taking place in India, it will add immeasurably to the possibilities of the missionary world. If the common believers, or any considerable number of them, can be enlisted in the blessed service of caring for poor feeble converts, and halting, doubting inquirers, meeting them all as they come, and directing their first efforts to adopt the Christian faith and the Christian life, it will become possible for us to receive thousands and tens of thousands of the people without fear of any adverse consequences to the Christian community or any danger to the converts themselves.

PRESENT-DAY CONVERTS.

This last remark suggests another topic. What is the general character of modern con-

verts, especially as compared with those of the early Church? Do the present-day converts come up to the New Testament standard, even in a moderate degree? Do not missionaries themselves mourn over their low spiritual state? And is it not perfectly evident that the best of them can hardly be named in the same connection with the noble communities of devoted Christian men and women who were raised up under the preaching of the apostles and their associates?

Before attempting to answer these questions, I must beg to be allowed to say a few words about the moral and spiritual status of the first Christians. The popular idea undoubtedly is that the first generation of Christians presented beyond question the best type of Christian life and character which the world has yet seen; but there can be little doubt that the popular impression on this subject is wholly a mistaken one. In the first place, we must remember that for some years the first Christians strictly maintained their adherence to the laws and customs of Judaism. No Brahman of the present day is more scrupulous in observing the rules of his caste than were the first saints at Jerusalem in conforming to laws and prejudices which would not now be tolerated in any Christian Church in the world. In the next place, the standard

of moral conduct which was officially adopted at the suggestion of James, when presiding over the council at Jerusalem, was by no means a high standard, and the exactions which it demanded of the Gentile converts were of the lightest character. In the brief list of restrictions mentioned by James on that memorable occasion we find no reference to Sabbath observance, either Jewish or Christian. Gross sin and repulsive food were forbidden, but no mention was made of various matters which are now considered of the utmost importance. It is evident, too, that the average Christians of that day had a very fair share of the infirmities which so often disfigure the lives of our modern Christians. The pure and holy men and women of whom we hear the most were not in the majority, but, as always happens in our world, the lives of the preeminently good have survived in history, while the unworthy have been forgotten.

The modern convert is not always an exemplary man, but some exemplary men may be found in every community of converts. Some—I am thankful to be able to say many—are more than exemplary; they are holy in life, devoted in spirit, and full of zeal for God and immortal souls. The leaven of moral and spiritual progress is at work in these communities,

and if the converts are not all model Christians, they are at least steadily improving in the elements which make up a good Christian character. It is quite common to find among them a hankering after former practices, and the modern missionary often has to repeat the admonition of John to his spiritual children, to keep themselves from idols. Some Christian duties are learned slowly and observed very imperfectly. Chief among these is the law of Sabbath rest. Unlike most of the other commandments of the Decalogue, the obligation of the Sabbath is wholly dependent on a special commandment. It is not written on the heart by the Spirit previous to hearing the commandment. Every idolater knows that it is wrong to kill, steal, bear false witness, commit adultery, covet, or dishonor parents; but no one knows until taught that it is a duty to keep every seventh day holy. The natural result is that most converts, especially those who live in the midst of vast non-Christian communities, learn the duty of Sabbath observance very slowly, and it is more than probable that in this respect they are walking in the footsteps of the early Christians. During a whole generation of the first converts the practice of Sabbath observance was by no means uniform. Some observed Saturday and others

Sunday, while others again observed both days. The majority were either slaves or persons so connected with non-Christian parties as to be under a measure of compulsion, and hence no attempt was made by them to observe any day. For many years to come a similar laxity must be tolerated in non-Christian countries. Millions are so bound to the soil, or so obligated to the village communities that they are not at liberty, and for many long years will not be at liberty, to conform to outward rules of living which have been universally recognized in Christian lands for many long centuries.

In all discussions of this kind we should remember that mere conventionalism is often confounded with Christianity. In England and America certain notions prevail with reference to public worship which seem inseparable from Christianity itself, but which in fact have very little to do with it. Usage quickly gives sanctity to a mere custom which chances to be associated with religion ; and it thus happens that recent converts from heathenism are often judged severely for their ignorance of Christianity when, as a matter of fact, they are only ignorant of the religious conventionalities of the day. An ordinary Sunday service in a fashionable modern church bears but a very

slight resemblance to the Lord's Day worship of the Christians of the first century. The average converts in India and China have many things to learn from their English and American brethren; but there are some things which they might profitably teach these same brethren, and thereby minister, in some little degree at least, to their edification.

FLEXIBLE ORGANIZATION.

In conclusion, let me call your attention to the fact that in the missions of the New Testament era the law of normal progress was allowed to have free progress, and the rule of one day did not necessarily become the law of all succeeding days. The work was always regarded as greater than the methods, and the leaders advanced step by step as the providential indications of the time pointed out the way. The missionaries of the present day must do likewise. Some things cannot be changed, for the simple reason that they are forever right; but in a multitude of other matters the law of Christian liberty must be recognized to its fullest extent. The Christian workers of the world have learned much, but as the ages pass by other lessons will have to be learned and other methods introduced in the ever-multiplying fields throughout the

world. We should thank God for the many New Testament precedents which are guiding us to-day; but among them all no one is more to be prized than the conspicuous liberty which was given to adopt new methods in the face of new emergencies. In this liberty all Christian workers should be careful to stand fast.

WAYSIDE VIEWS.

WAYSIDE VIEWS.

IT has fallen to my lot during recent years to be, not exactly a wanderer on the face of the earth, and yet one who is familiar with the full meaning of the phrase, "In journeyings oft." From January to December there is no respite from the calls which come to me from both sides of the globe, although happily there is abundant variety in the path along which I pursue my way, with new scenes constantly presenting themselves to the view and new lessons constantly impressing themselves on both mind and heart. Many of the impressions thus made are abiding. A brief glimpse of a peculiar situation, or of special features pertaining to an otherwise ordinary work which a hurried wayfarer may sometimes catch on his journey, is often of unspeakable value in after years.

Thirty-six years ago this present month I left my native land to become a foreign missionary, and in the course of the long years which have since passed I have had many opportunities for observing various features of

the work both at home and abroad, and very naturally have become deeply impressed by much of what I have seen and heard, especially in recent years. Instead of selecting a special subject for this closing lecture of the series, it has occurred to me that it might be well to call your attention to a few of these wayside views, that is, to observations constantly made in the ordinary course of my missionary life.

MISSIONARY DEVOTION.

First, and perhaps most important of all, I may say that the experience of each succeeding year has impressed me more and more with the importance of maintaining a high standard of missionary devotion, both in the Church at home and among the missionaries abroad. I do not wish to reflect in the faintest measure on missionaries who have, for reasons sufficient to themselves, permanently returned to their native land. In the very nature of the case it must often happen that good and devoted men and women will be obliged to change their plans for life, and we may easily conceive of circumstances under which it becomes as clearly one's duty to give up the foreign field as it seemed in the first place to accept the call to it. Still, I have often been unable to conceal from myself the fact that many who bear the

title of missionary fail to understand the full meaning of devotion to the country or the work to which they are sent. Such lack of devotion may be found in the field as well as out of it; and it sometimes happens that the man and wife who sorrowfully turn their footsteps homeward have more real love and devotion to its interests than another couple who contentedly remain at their post of duty.

In any ordinary mission field a class of workers will be found who, not in name merely, but in very deed, belong to the country to which they have been sent. They make its interests their own, and they have no interests of their own apart from the work to which they have given their lives. They may be depended upon in all possible circumstances. The value of such workers is beyond all price. Devotion in the case of such persons has a practical meaning, which constantly reminds us of the quality of that virtue as represented in the New Testament. There may be a great deal of religious feeling, and the recognition of a very high ideal, without a practical manifestation of Christian devotion in the New Testament sense of the word. In the mission field abroad we feel the need of men and women who belong to the country of their adoption—men and women who live for the work to which they

profess to have given their lives, and who are prepared to sacrifice any interest, including life itself, if their work seems to demand it. Such persons do not live in a country merely—they are wedded to it, they live for it, and would count it a privilege rather than a misfortune to be permitted to find their graves beneath its soil.

It happens, perhaps, to every missionary during the earlier years of his service that he encounters temptations to leave his work and accept inviting positions in his native land. These temptations sometimes become the more alluring because connected with positions in which he will still seem to be serving the cause which he has at heart, or his private affairs may become so complicated that, under the circumstances in which he is placed, a return to his native land will seem to him justifiable. If all missionaries, especially those who possess gifts which would fit them for service at home, were to speak frankly they would tell of periods in their lives when they have encountered such temptations, and perhaps have only overcome them after a struggle; and it is perhaps owing to the fact that all do not succeed in putting the temptation behind them that, from time to time, men well adapted to the service are allured away. I need hardly say that in nearly

every such case one of the greatest possible mistakes which a man can make is committed, and every young missionary who goes abroad should settle the question in his heart that nothing but a call as imperative as that which puts him in the work shall ever turn him out of it. When he accepts the call he should devote himself so unquestioningly to the cause to which he gives his life that it will be useless for man or devil to try to entice him away from his post of duty.

SEPARATION FROM CHILDREN.

There is one phase of missionary life which in hundreds of cases puts this devotion to a test of unusual severity, and makes the temptation something more than can be expressed in ordinary language. In nearly all tropical mission fields it is found necessary for the best interests of the children of missionaries that they be sent back to the home land of their parents, not only to secure the advantages of an ordinary education, but also to develop their physical strength and enable them to reap the many advantages which are secured from growing up in the midst of an intelligent Christian community. Daily contact with the unfavorable associations in the midst of which they are placed in a non-Christian land can hardly be

otherwise than hurtful, even though the moral and religious character of the child be carefully guarded by the most watchful of parents. In some cases, under exceptional circumstances, children have grown up in these tropical fields without seriously deteriorating in their health or morals; but, as a general rule, parents who wish to secure the highest possible advantages for their children—and all Christian parents should so wish—will feel it well, sooner or later, to send those who are as dear to them as life itself to the other side of the globe for a separation which sometimes lasts for many long and weary years. When we speak of missionary trials, this is perhaps the most severe that can be named. To the children themselves it often seems morally wrong to banish them thus from what to them seems home. Many good people in England and America are led to question the wisdom of this course. Not understanding the peculiar circumstances of the case they hastily assume the ground that wherever parents live children ought to live, and that if the young people grow up in the land of their adoption they will be the better fitted for usefulness among the people for whom they should labor after their parents have gone to their reward. That view will do ideally, but in practical life it will fail in nine cases out of

ten. Missionary parents, no more than other parents, can decide in advance whether their children will be adapted for the work in which they themselves are engaged. The children may have no taste or aptitude for such work, and even if they do it may not follow that spending childhood and youth in the midst of such associations is the best way for qualifying them for the highest usefulness in coming years. Very many missionaries find themselves sooner or later brought face to face with our Saviour's seemingly harsh condition, that those who would follow him obediently as disciples must be willing to forsake all things, including children; but there is, after all, less of hardness or harshness in this than appears on the surface.

In the first place, it rarely happens that the son or daughter of a missionary makes shipwreck of morals or fails to do well in a general sense in after life. I cannot recall a single instance of children who have been thus sent away from home by missionary parents who afterward did badly. There may, of course, have been a few such cases; but in all these years during which I have been brought into contact with missionary families in England, Germany, and the United States I have failed to find a single example of the kind. On the

other hand, I am of the opinion that special blessings attend both parent and child in such cases, and that, perhaps, instead of being the most unfortunate children in the world, these young people are among the most favored. We cannot but feel for them, and I only mention the subject in order to let everyone who contemplates the missionary life have the trying duty placed before his mind in advance, lest, when the time of trial comes, he may be tempted to forsake his post—as not a few missionaries have done—in accordance with the idea that the claims of his children release him from the higher obligations which he assumes when, in obedience to God's call, he devotes his life to missionary service.

While commending a high standard of devotion to all friends of missions at home and abroad, I must not omit to give a word of caution as to the quality of the devotion needed. One of the wayside views which has aroused my attention has been that not a few devoted Christian men and women, all of them pure and good, who have faith to attempt great things, but who fail to see the importance of maintaining an intelligent devotion. Christian devotion should never be blind. Every missionary should remember that among the many good gifts of God to his children is that of

common sense, and no possible measure of devotion or piety can justify the neglect of this gift which all Christians, even more than others, constantly need. Both at home and abroad this practical truth is sometimes forgotten. In view of what I have witnessed, "at sundry times and in divers places," I feel constrained to say that too many very earnest people allow themselves to be seriously misled by neglecting the exercise of sanctified common sense. It is not wise, it is not right to send a party of young missionaries into pestilential regions before anyone has explored the country and before a suitable place has been found for a settlement. It is not wise, and it certainly is not prudent to send out large parties of untried persons, sometimes married and sometimes single, with little or no culture, little or no experience of life, and with supreme devotion as the one towering virtue which is expected to hide a multitude of shortcomings. It is not right to send abroad men and women who manifestly will never be able to acquire new languages or do any part of the practical work of a missionary. It is not right to send out young people who have never lived by "faith alone" to found so-called "faith missions." There is no real devotion whatever in deliberate folly; and some missionary expe-

ditions have been so unwisely planned as to make it seem that wisdom had been thrown to the winds and devotion made a synonym for rashness or blind presumption. The mission field is the last place in the world in which such a spirit ought to be displayed, and those on whom responsibility rests should carefully avoid even the appearance of a disregard of ordinary prudence.

SPIRITUAL LIFE.

While speaking of missionary devotion, I wish to add a word concerning what, perhaps, may be regarded as only one phase of the subject. I mean the importance of maintaining a deeply spiritual life. In a successful missionary field foreign workers soon discover that they do not by any means possess a monopoly of Christian devotion or of spiritual life, but at the same time they will sooner or later find that the standard of holy living among their converts depends very much upon their own example. I never feel any serious misgivings concerning the ultimate standard of living which will be adopted by our converts so long as at one or more points we are successful in maintaining a standard of spiritual life which approaches more or less nearly that set up in the New Testament. A very few Christians

of deep piety, and whose devotion is not merely formal, but spontaneous and real, never fail powerfully to affect the others with whom they are associated; and, as might be expected, this becomes more marked in the case of those who naturally look up to them as their leaders. Hence all foreign missionaries should be men and women who know what it is to experience in their own hearts and lives the power of the truths which they teach. They should never go abroad with unsettled doubts or with a Christianity which is in all its main features purely intellectual. Of all living men the missionary, who stands in the midst of people who do not even bear the Christian name, needs to be able to say, "I know"—needs to know whom he believes and what he believes. It is not only discouraging, but positively painful to hear a man or woman who has left home and friends and country, and gone to the ends of the earth as a messenger of Christ, calmly express doubt concerning the possibility of recognizing a spiritual work in the heart. Those who go abroad as messengers of the risen Son of God should be able to testify, not merely that they believe in him, but that they know him, that they are his messengers, and that they know how to lead those to him who need his help.

It has often been impressed upon me that there is a painful want of intelligent consecration on the part of those who support missionary work at home. It is easy enough to find persons who have a clear enough conception of what consecration should mean to the missionary in the foreign field, but it is a rare thing indeed to meet with one who has ever attempted to apply the same rule to himself which he thinks should in every case be applied to his brother who goes abroad. Consecration is a term which means, or should mean, the same thing when applied to all human beings. It may lead to a given course of conduct in the case of one and to a very different course in the case of another; but the motive power in each case should be the same. If I as a foreign missionary am expected to give up all things for the interests of the work, to count home and treasure and ease and personal comfort as nothing when the interests of the work are at stake, my brother in the United States who unhesitatingly assigns this standard of duty to me should be governed by a spirit precisely similar. He may not be called upon to give up the things that I may be required to forsake, but his devotion should be as complete, and whatever he is required to do should be done as cheerfully and with as little question

as if he were a missionary in China or Africa. It is utterly discouraging, however, and painfully disheartening to find that the very idea of such a missionary devotion in the home land is scarcely recognized. Here and there a good man can be found who has consecrated all that he has and all that he expects to receive to this sacred cause. But such cases are very rare indeed. So far from it, devotion to the missionary cause is usually accepted as meaning at the utmost a willingness to give once a year a liberal sum in aid of the work. It is an almost unheard-of thing for a rich man to give son or daughter, much less to give himself, for the work for which our Saviour gave life and all things else. Our best people are strangely prone to forget that the missionary cause represents the salvation of the human race. It cannot possibly mean less than this, and when we use the term devotion in connection with it we should always remember that the only devotion that can possibly enable the disciples of Christ to accomplish their gigantic task is one which bears the impress of the Master himself—a devotion, in other words, which embraces life, with all that the term implies.

I need hardly say that even among our best Christians in these United States such devotion has not yet been realized to any apprecia-

ble extent. Great Churches may be found the measure of whose practical devotion is represented by an average gift of from fifty cents to a dollar a year for each believing Christian. There is no sacrifice in connection with it, no earnest striving in either prayer or labor, in aid of the cause. Money is poured out like water by thousands of prosperous Christians to build palaces in which to live, to maintain a style which pertains strictly to a world that is perishing, while nations are sitting in darkness, while millions are living in utter want and dying without a ray of hope upon their future. There is something about this state of things which is more than surprising; it is positively alarming; and all earnest Christians should awaken to the realization of the fact that Christianity itself is made a huge inconsistency before the world while such a state of things is permitted to continue.

CONFIDENCE NEEDED.

I have noted, too, from time to time, as I have been going up and down among the home churches, that there is a lamentable want of confidence in this enterprise as a special work given by God to all his people. This form of unbelief is not often formulated in words, and yet it manifests itself constantly in indirect

forms. In a general way Christians are willing enough to concede that in the beginning a commission was given to the early Christians to evangelize all nations, but it is not accepted generally as a fact that God, in these latter days, is by his Holy Spirit summoning his people anew to take up a long-neglected duty and complete the task which was begun by the immediate followers of our Saviour. This want of confidence in the work very naturally produces something like a spiritual paralysis, which hinders all earnest efforts for a grand advance along all the lines of missionary endeavor throughout the world. One of the first things to be done by the promoters of this enterprise is to insist more and more strenuously that this great question should be settled once for all. Let the leaders of religious thought among us take it up; let all those in high ecclesiastical positions give it their immediate attention; and especially let all leaders of the missionary enterprise unshrinkingly press it upon the attention of the people that Jesus Christ, who still lives and walks in the midst of the churches as of old, is summoning everyone who bears his name to an immediate prosecution of this gigantic task. People generally cannot be expected to believe with any measure of confidence until a great truth is set before them

which challenges their faith. Their want of confidence in the work is largely owing to the fact that a missionary gospel has not been preached to them. The heart of any sincere Christian is prepared to believe, and finds no pleasure in withholding confidence from anything that is good; but God's rule under the gospel dispensation is that all great truths shall be set before the heart and mind of the believer, in order that an intelligent faith may find an opportunity for its exercise. I do not, therefore, feel like upbraiding our Christian people for want of confidence in this call, but would rather chide their leaders for not putting the call distinctly before the Church. Our preachers are neglecting their duty, our great leaders have failed to realize their responsibility, and those to whom we naturally look as our missionary leaders have failed to impress it upon the public that Christ himself is speaking, is speaking now, and is calling in a voice which he would have all his people upon the globe recognize and obey, summoning them to one united, stupendous effort to bring all the nations into his fold.

THE PRESENT SOCIAL CRISIS.

A plausible objection to foreign mission work at this particular time is sometimes made by

those who see and feel deeply the crisis which is upon the Christian Church in the United States, and, indeed, in all Christian countries, in connection with the extraordinary development of city life. It is a phenomenon heretofore unknown in the world that in all parts of Christendom, and even to some extent in India, millions of people are flocking out of the country into the great cities. With this concentration of population in the great cities new conditions have arisen, and new questions have been started, and symptoms of new movements are appearing, some of which are causing grave alarm in the minds of our most thoughtful people. On the surface it looks as if our Christian Churches were not able and were not going to be able to grapple with the extraordinary issues which have thus unexpectedly been thrust upon them. Multitudes of people are found who cannot speak our language, and in the midst of the polyglot tongues of the people the old-time preacher of the Gospel is made to feel a sense of weakness to which he was formerly wholly unaccustomed. In one well-known mission in New York not less than nine nationalities were found represented a week or two ago. Many of these people could understand very little English; and in the midst of such a community it must have seemed to the

workers as if the most urgent phase of missionary work to be found on the face of the globe was that which met them in the midst of that great city.

We can hardly conceal from ourselves the fact that some grave dangers seem to threaten our civilization. The clamor of the multitude of the unemployed is becoming louder every year. Unwise and even reckless attempts may be made at any time to revolutionize society as it now exists. I have no time to discuss the ultimate bearings of such questions, but merely call your attention to them as powerfully affecting the views of some of our best people concerning the missionary work. "Whatever may have been true in the past," they say, "the situation has become so changed that we can no longer see the urgency of work in foreign lands, and must give our time and our treasure to this work which God has placed at our doors." I can see clearly and feel deeply the force of such remarks, and perhaps it will surprise you if I say that as a foreign missionary I see these things more clearly and feel them more deeply than those who, living in our great cities, confront these grave questions in America. I do not see, however, the force of the objection, but, on the other hand, feel deeply that the best way to meet the problem

which confronts you here is to accept the prior commission which was given at the beginning of our era, and which included all these questions which are causing alarm among you here in America.

When tempted to yield to discouragement and even despair in the face of the grave difficulties to which I allude, you should always remember that God has never yet been taken by surprise. All the terms of this great problem have been seen from the beginning, and when our Saviour ascended on high and poured out his Spirit at Pentecost he included in the permanent gift of the Spirit a full provision for the emergency which is upon you at this present hour. There is nothing in the present situation that need alarm anyone, but there are many things which undoubtedly call for close investigation, for earnest prayer, for increased devotion, for greater courage, and for more determined effort to meet each emergency as it arises. Our friends in the great cities should also remember that no policy could prove more fatal at the present crisis than to issue a summons calling in men from the outposts, closing up our widely extended lines, and assuming what would practically be a defensive attitude in the face of the enemy. If we were to postpone our foreign missionary work until

the emergency shall have been met at home, it would be tantamount to the case of a great army in the country of an enemy suddenly taking refuge in a few great cities, fortifying their positions, and ordering a cessation of aggressive warfare at every point until the safety of the cities had been secured.

You cannot afford here in America to assume a defensive position. In New York, Chicago, or any other great city you are on the winning side, and must maintain an offensive attitude. Christianity was never intended to assume a defensive attitude; her normal attitude is that of the offensive, and you would simply paralyze our militant forces in the United States if you gave notice to the world that you were no longer able to maintain your ordinary operations among the nations.

You should also remember that in Christian service obedience to God is a law not only of spiritual life, but a condition of spiritual strength. The first great question to be settled is, What has God commanded us in reference to this duty? Is it true that through the centuries that great command has been constantly held up before our eyes, as clearly as if written in letters of fire across the sky, to make Christ known to all the nations of the world? If we admit that this is true, then it

is gross and glaring disobedience for us even to propose to disobey the command. Disobedience means weakness. I look upon the proposal to give a subordinate part to the foreign missionary enterprise for a generation or two with undisguised alarm. It is tantamount to a deliberate proposal to resign ourselves to a state of spiritual paralysis. It means defeat, disaster, and humiliation. The idea is, no doubt, that there will be more hope for our great cities if everything is concentrated here; but this hope will prove utterly delusive. The only way of safety is God's way; and God has indicated his way so clearly that everyone who runs may read.

My friends in this country in talking with me concerning the aspect of society at the present time, nearly always take it for granted that a missionary returned from the other side of the globe must be wholly unacquainted with the new condition of things in the social life of the United States. It never seems to occur to them that the same troubles which are beginning to appear so portentous in the United States, and especially in the great cities, are found in active existence in India, and even in a more accentuated form than has yet been reached in America. In some respects the condition of the masses in India is more alarm-

ing than anything yet seen in America. Indeed, the same questions which are attracting so much attention here have long been felt in every Asiatic country. The poverty of the masses in India and China is so extreme that the comparative poverty in London and New York can hardly be mentioned in the same connection, except by way of contrast. Returning from my mission field a year ago, my attention was drawn to an assembly of two or three thousand workmen in the city of Cleveland, and I felt not only concerned but almost distressed when I looked at them and remembered that for the first time in my life I had seen a large number of unemployed men in an American city who were out of money and apparently out of work and reduced to the verge of positive want. My mind was relieved, however, when I learned on inquiry that these men and their families were not starving, but that they were unwilling to work for so little as a dollar a day! I remembered that in the country which I had just left it was perfectly feasible to engage a thousand men to work as ordinary laborers for a salary of two dollars a month. The mere statement of this fact will suffice to show you how much more real industrial and social troubles are in India than in England or the United States.

But it is not poverty alone that we have to contend with in the great Asiatic countries; the people are helpless, and, indeed, it is to this fact that our only security is due. They are not capable of putting forth such acts of violence as the unemployed classes are found attempting to do in Western regions. I have seen not only poverty but famine and death stalking abroad through the land. I have lived in the midst of war and pestilence and famine; but if given my choice I would at any time accept both war and pestilence in preference to the awful scourge which famine, even in its lightest phases, never fails to inflict. At this very time many of our statesmen in India are perplexed with the question of redundancy of population. I could take you, if there, through districts of country where a thousand people live upon every square mile of land; and this enormous population is not reckoned by counting in large cities with hundreds of thousands of inhabitants, but consists simply of the rural population living in small mud-walled villages.

As famines are more and more prevented by the distribution of grain along the lines of railways and canals, and as sanitary measures of various kinds are introduced among the people, the ratio of increase is steadily rising,

and statesmen begin to ask what the end will be. How are these vast multitudes who are almost starving now to be fed in the next generation? What will India do when her population rises, as it bids fair to rise, to five hundred million? These questions confront the missionary, and appeal to him for solution more imperatively than to any other person. You must not for a moment allow yourselves to think that we have no troubles abroad, no problems to solve, no difficult questions to answer, and no dangers threatening both the stability of society and the success of Christianity.

So far from feeling alarm in view of these apparently dangerous issues I look upon them with serene confidence in God, and without a shadow of misgiving as to the ultimate result of present agitations. If Christianity cannot deal successfully with such social disturbances as these it will stand a confessed failure before the world. It was just for the settlement of such questions that Christ came to earth. We hardly know what we mean when we say he came to save men, and tacitly attach so narrow an interpretation to the word "save" as to limit its meaning and limit the possibilities which otherwise would be within easy grasp of his disciples of the present generation. I

have believed for some years that it will be given to the Christian missionaries of the world to solve some of the most portentous social questions of the present day. So far from waiting till you settle all these issues in Europe and America we propose to move on steadily, and with God's help to contribute our share toward the introduction of a basis of society which will be adapted to the condition of men and women in all the nations, and which will make it possible for the human race to live in peace, quietness, and happiness throughout the whole length and breadth of our wide earth.

LIVING LINKS.

I have been deeply impressed by an observation made in many parts of the country of the interest which missionary donors feel in the destination of the money which they give for the work. It is often said that Christians give from principle, and should have such confidence in those who are responsible for the work that they will be willing to forego the desire for further information concerning the use to which their gifts are applied, and deny themselves the gratification of what seems to be little more than a natural curiosity on the subject. It is very easy to present such a view and to defend it; but in this, as in many other

cases, we are obliged to accept facts as we find them. It is just possible that all Christians should be so disinterested as to feel no personal concern in a matter of this kind; but, as a matter of fact, they are not; and for one I strongly incline to the belief that it is something better than mere curiosity which creates a desire on the part of so many to follow their offerings with their prayers, and watch carefully the development of the work which they set on foot in distant lands. Undoubtedly, as a matter of fact, it is found much more easy to induce ordinary persons to give for a specific object than simply to give in response to a general appeal. We are all so constituted that our sympathies can only be drawn out by examples which we can comprehend, and which are so brought before the mind that we can appreciate the exact bearings of each case. More than that, it is perfectly reasonable that a benevolent person should have a desire to found some special work and watch its development just as he would plant a tree and watch over its growth from year to year. Hence, for some years past I have not hesitated to make special appeals, both to the public and to individuals, inviting them to support special objects. One becomes responsible for the maintenance of a school, another

for the education of a given number of boys and girls, a third for the education of one or more theological students, a fourth for the support of one or more preachers, a fifth for the erection of a chapel or other building, while in rare instances persons assume greater responsibilities and become permanent supporters of a missionary family.

This policy has been happily named, by Dr. Pierson, I think, "Living Links." It is of the utmost importance that the supporters of missions should be linked to the work abroad, and no bond will be found so enduring as that which unites a living donor to the living object of his beneficence, whose home is in some distant land. So very few can go there that it becomes the more desirable that all who can possibly do so should strive to support substitutes, so that the Christian in America, who would gladly spend his days in the foreign field if it were within the range of possibility, is enabled to comfort his heart with the thought that although not there in person he is represented by one who can speak the language more fluently, who knows the people more perfectly, and who can not only worthily represent him, but perhaps accomplish more than he could by going there in person. After giving some personal attention to this

subject I have become persuaded that very great possibilities are opened up by the adoption of such a policy. All our leading churches should make haste to embrace the privilege of being represented abroad, not by some obscure native preacher who lives on the salary of four or five dollars a month, but by a missionary family sent out from the United States. In the instances in which this has been done the result has been eminently satisfactory. Within the bounds of the mission field we have now a number of American missionaries who are supported by single congregations in this country; and in every case the church which supports a missionary, so far from lessening its contributions in consequence, has actually increased them.

I believe unhesitatingly in the policy, and if it were in my power I should rejoice to see a hundred of our churches, or perhaps in some cases two or three churches combined, assuming the support of men and women abroad, with whom they can be kept in constant correspondence, and through whom they may be able to get stores of information which they could never find in any other way. The general adoption of such a policy would give a little trouble, it is true. It would add to the difficulties of our accountants, and add to the

labors of those who would be intrusted with the correspondence necessary for the successful working of such a plan. But what is labor for if it cannot be applied to a noble purpose such as this? It would be economy, from a financial point of view, and it would be a blessing to those who are responsible for the work both at home and abroad.

THE INSTINCT OF VICTORY.

If time would only permit me I would mention one other impression which has been made upon me in my coming and going, both in India and the United States. I refer to the despondent tone in which many representatives of the cause allow themselves to speak of our missionary work and its prospects. Not long ago I met a very intelligent gentleman on an ocean steamer, who expressed some surprise to me at the cheerful tone which I had adopted in a brief address given to the passengers on missionary work in India. He said that he was greatly gratified to learn that there were missionaries abroad who were not only cheerful and hopeful, but positively buoyant and sanguine while prosecuting a work of so great difficulties. He went on to say that in many places he had attended missionary meetings and had almost uniformly

found them extremely gloomy occasions. To borrow his own expressive phrase, "The very atmosphere of the place seemed blue as indigo." Instead of a missionary meeting the people seemed to him to have come together to talk of the wickedness of the world, the badness of human nature, the certainty that things generally were going to the bad, and constantly increasing evidence of the world's depravity, and, without formulating their feeling in so many words, practically impressing upon those present the idea that the great missionary task of the age was hopeless, so far as its ultimate success was concerned.

I had no difficulty in understanding what this gentleman meant, although he expressed himself perhaps in more vigorous language than I should have liked to employ. Undoubtedly there is such a spirit abroad in the Christian world. I do not care to inquire concerning its origin, but we are confronted by the melancholy fact that too many of the friends of missions have ceased to believe in victory. I have read the New Testament with some care these many years, I have searched through and through its pages for light to guide me in the difficult work in which I am personally engaged, but up to the present time I have utterly failed to find any trace of

the gospel of despair. I have searched in vain for any indication that there is no hope of victory in the work which God has given me. On the other hand, I cannot but believe that the Saviour, whose I am and whom I serve, is forever a victor. Satan's head has long ages ago been bruised beneath his victorious feet; and as we are heirs to all that belongs to him we are heirs to his victory. Hence we who are at the front have no other thought than that of winning the battle in which we are engaged. We never expect to lower the banner which has been placed in our hands; and as the years and ages pass along we confidently expect the strongholds of sin, one after another, to be beaten down and temples of righteousness to rise upon the right hand and the left, until at last not only the great empire in which we chance to live, but all the kingdoms of this earth shall become the kingdoms of our Lord and of his Christ. We accept the task which has been given us as one embracing nothing less than this. If this view is correct, and if this is the spirit in which we ought to work, the Church at home should manifest the same spirit and present her gifts with a holy enthusiasm and unquestioning faith in the final result which is to be secured. I cannot, however, shut my eyes to the fact that a de-

spondency very much like that described by my friend on the steamer is pervading too many of our Christian communities in England and the United States. The missionary banner seems to me to be drooping in many places; the missionary songs seem to be losing their joyous fervor, and the missionary prayers which ascend to the throne of grace do not seem to be offered with full confidence that the thing asked for shall surely be granted.

The time has come, and more than come, for a more hopeful proclamation of the great missionary gospel which God has given his people, and which he has set more clearly than ever before them during the closing years of this eventful century. Ours is a gospel of hope, a gospel of life, a gospel of light, and a gospel of holy triumph. Let us accept it as such, let us offer it to the world as such, and let us proclaim it with a confidence which shall exclude the faintest shadow of doubt from our hearts and minds. If we go to work in this spirit, and if we faithfully lift up a standard to the people which shall be worthy of the best traditions of the New Testament era, the greatest works which have been witnessed since the day of Pentecost will appear on the right and the left throughout the whole length and breadth of the great Christendom of the present day.

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